

WISDOMES
CHARACTER
AND
COUNTERFEIT.

Deliniate in two SERMONS.

The one on the Epistle of St. James, chap. 3. 17.
The other on the Gospel of St. Matth: chap. 2. 8.

By NATH: HARDY, Minister of Gods Word, and Preacher
to the Parish of St. Dionis Back-Church.

JO B. 28. 28.

*Behold, the feare of the Lord, that is wisdome, and to depart
from evill, is understanding.*

PSAL. III. 10.

*The feare of the Lord, is the beginning of wisdome, a good
understanding have all they that doe his commandements,
his praise endureth for ever.*

LONDON,

Printed by J. G. for John Clark, and are to be sold at his Shop
under St. Peters Church in Cornhil, 1656.

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WISDOMES
CHARACTER:
OR, THE
QUEEN OF GRACES.

Set forth in a SERMON Preached
at the Assizes holden at Aylesbury, for the
County of Buckingham, on Friday
March 21. Anno Dom. 1655.

By NATH: HARDY, Minister of Gods Word, and Preacher
to the Parish of St. Dionis Back-Church.

PROV. 4. 7.

*Wisdom is the principall thing, therefore get wisdom, and
with all thy getting, get understanding.*

Bern. Serm. 1. de Nativit. Christi.

*Sola qua ex Deo est sapientia Salutaris, qua secundum B. Jacobi
definitionem prium pudica, deinde pacifica est; nam sapientia
carnis voluptuosa est, non pudica, sapientia mundi tumultuosa est,
non pacifica.*

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W A Y D O W N
S E C U R I T Y
T H E P R O P E R
C O M P A N Y

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S E C U R I T Y
T H E P R O P E R
C O M P A N Y

TO THE
VVORSHIPFULL,
GEORGETASH, Esq.

High Sheriff of the County
of Buckingham.

The blessings of Wisdomes right
and left hand.

SIR,

 *T*o your command this small Barke was first launched into the River, and is now put forth to Sea; I know the season is perillous, and perhaps she may meet with a contrary winde, but her Anchor of truth will preserve her from sinking in the sharpest storme. She is no man of Warre, nor intends offence to any, onely a Merchant Man, designed to advance the spirituall traffique. Her outside is plaine, but her lading is rich. The Commodities which she bringeth are the incomparable Jewell of Wisdome, the Amber of Purity, the Gold of Peace, the Silkes of Gentlenesse and Tractableness, the Oyl of Mercy, all sorts of pretious Fruits, the Diamonds of Impartiality, Sincerity, and these fetched not from the uttermost Indies, or any places of the earth, but the uppermost Heaven of Heavens.

To your Coast (Honoured Sir) she first putteth in, not doubting the Harbour of a favourable protection, since, though

thongh I was the unskilfull Carpenter, you are the Owner; and besides you have a considerable share in her goods, your prudent, peaceable, gentle, mercifull, just and upright conversation, being evidenz to all who know you.

Onely give me leave (Worthy Fciend) to advise, that you would continue and encrease this Heavenly Trade. True, you have experienced through Divine Providence, blessing your ingentious industry, the advantage of trafiquing in those remoter parts of the World; since your returne to your Native Countrey, the same Providence hath found out for, and conferred on you an invaluable Jewell (a Consort decked with all Wisdoms Ornaments) and by her hath blessed you with shose pearles (Children) which no riches can purchase. But in the midſt of all these enjoyments, forget not what Solomon saith of Wifdome;
Prov.3.14,15. The merchandise of it is better then the merchandise of Silver, and the gain thereof then fine Gold; ſhe is more pretios then Rubies, and all the things thou caſt deſire are not to be compared unto her.

I have nothing more, but to declare to the World, how much I am engaged to your ſelue, and vertuous ſecond ſelf, for Multiplied Courtesies; To Supplicate the Great God, for the accumulation of his mercies both celeſtiall and terreftriall, on you and yours, and ſubſcribe my ſelf

Your moſt affectionate

Servant,

NATH: HARDY.



J A M. 3. 17.

But the wisdom that is from above, is first pure, then peaceable, gentle, and easie to be iptreated, full of mercy and good fruits, without partiality, and without Hypocrisie.



All graces, none of more singular worth, and universal extent then that of wisdom; If you take the altitude of its dignity, you shall finde that what the Sun is among the Planets, and gold amongst the Metalls, the minde among the Faculties, & the sight among the Senses; that is Prudence amongst Vertues. Hence it is not unifly called, *Cardinalium cardo*, the hinge upon which the other cardinall vertues turne, giving rules to justice, setting bounds to temperance, putting the reynes upon fortitude, yea it is the salt which giveth a seasoning to all our graces. If you measure the amplitude of its militey, you shall finde that it observeth all follow

B

seasons,

seasons, ordereth all actions, and regulateth us in all conditions. Some graces are excellent in their nature, but confined in their use, Repentance to sinne, Patience to affliction, Gratitude to mercy, Obedience to duty: But this grace is that which subdueth corruption, sustaineth affliction, improveth wark, manageth duty; In one word, what the wise man proverbed saith of money, may more fully be applyed to wisdome, *It answereth all things.*

Eccles. 10. 19.

This *Encomium* might very well serve as a *Proemium*, both to justify my choice of, and gaine your attension to my discourse upon this *Scripture*. But besides both the goodness and fulnesse of this grace, there is yet another consideration, which may render it very acceptable at this time, namely the fitnessse of it, both to the occasion and persons.

The occasion of this present meeting you all know, is to hold a grand Assizes for the righting of the injured, punishing of offenders, deciding of differences, and redressing disorders in the County; nor is there any grace more needfull to the accomplishing of these weighty workes, then that of wisdome.

The persons to whom I am now to speak are of severall degrees, offices, vocations, and no grace more useful for them all in their severall spheres, then this of wisdome.

This was King Solomons choice for himselfe, and such a choice as God highly approved of, *Give thy servant an understanding heart.* This was his Father Davids advice to all Kings and Judges of the earth, Be wise and be instructed. Finally, this was Moses his iuris for the people of Israel, *Oh that they were wise!* And surely then it cannot be unseasonable, or unsuitable for me at this time to set before you this excellent description of *Wisdome*, which

3 Kings 3. 19.

Psal. 1. 10.

Deut. 32. 29.

which our *Apostle* hath made to my hand in the words
of my Text, But the wisdom which is from above, is
first pure, then peaceable, &c.

The wise man speaking of *Wisdom* calleth her a tree of life, and there is one word (fruits) in the Text, which giveth a fit occasion of using that metaphor; conceive then *Wisdom* here compared by our *Apostle* to a Tree, whose root is not (as other trees) in Earth, but Heaven; in which respect (to use the *Philosophers* expression concerning man) she is *arbor inversa*, a tree turned upwards, her fruits are both wholesome and toothsome, and those of severall sorts: St. John saith of the Tree of life, in the street of the new *Jerusalem*, It bare twelve manner of fruits; Loe here eight severall fruits reckoned up as growing upon this tree of life, nay our *Apostle* tells us, this tree is full of good fruits, to wit, of all kindes. It will not then I hope seem tedious to you to sit for one houre, under the shadow of this tree, and feed upon the fruits that fall from it, which being eaten and digested will nourish your soules to eternall life.

Againe, me thinketh our *Apostle* presents *wisdom* to us, under the forme of a beautifull virgin. That he may woee and win us to her espousals, he delineateth both her *Parentage* and her *Person*, the *Eminency* of the one, and the *Excellency* of the other. Her *Parentage* is sublime, she being of a noble, royll, yea *Divine* extraction, for she is the *wisdom from above*. Her *person* is altogether lovely in every part. The candour of purity adorneth her breasts, the honey of peace drops from her lips, an amiable gentlenesse smileth in her countenance, the jewell of tractableness hangs at her eares, bracelet of mercy and good fruits deck her hands, and she walketh upon the two even feet of impartiality and sincerity, who

can look upon her, and not be ravished with her : if she were in oculis, surely she would be in osculis, and the true reason why men are no more in love with her, is, because they doe not know her : be pleased then for one houre to take a view of her picture, as it is here drawn by our Apostle to the lfe, in its severall lineaments.

Once more, we have Wisedome represented under a double notion, as a Daugther and as a Mother ; as a Daughter, and that of no lesse then a King, the King of glory, yea the King of Kings. So Alphonsus was wont to call her filiam Dei, Gods Daughter, for she is the wisedome from above ; as a Mother, fruitful of many, and those sweet children, the eldest whereof is purity, or to use more proper termes, here is wisedome set forth as an effect, and as a cause, as an effect of the best, the first cause ; as a cause of the best and choycest effects, so that the words naturally part themselves into these two Generalls :

Dignitas originis. The dignity of Wisedomes original whence it is, it is the wisedome from above.

Utilitas effectus. The utility of the effects which it produceth, in as much as it is first pure, then peaceable, easie to be intreated, full of mercy and good fruits, without partiality, and without Hypocrisie.

Of both which, whilſt I ſhall ſpeak, and you ſhall hear, let us all implore this wisedome from above, that I may deliver my message without partiality and Hypocrisie, you may be gentle auditors, and easie to be intreated, ſo as we may henceforth lead more pure and peaceable converſations, being full of mercy and good fruits, and ſo I begin with

Gen. 1. *Dignitas originis.* The dignity of Wisedomes original whence it is, in those words, The wisedome that is from above.

bove. Interpreters doe here observe an Ellipsis of the participle, κατεχουσιν, but it is easily supplied from the 15. verse of this Chapter, where it is expressed. If you enquire what this meaneth, that it is from above, S. James himselfe giveth the answer, where he saith in generall, Every good gift, and every perfect gift is from above, and cometh down from the Father of lights; therefore is Wisdome said to be from above, because it is one, yea the brightest of those lights whereof God is the Father. Among other attributes of God in Scripture, he is said to be the only wise God, both because he alone is perfectly, exactly, throughly, infinitely wise in himselfe; in which respect the best of men are rather οιδοσοι than οιδοι, lovers of wisdome then wise, and likewise because as the Sun is the fountaine of light, the Sea of water, so God is the original of that wisdome which is in the creature.

To clear this briefly, be pleased to know there is a three-fold wisdome, namely Carnall, Humane and Divine, of the flesh, of the head, of the heart, the first is abominable, the second is laudable, the third is admirable.

Carnall wisdome is the cunning, which is in the children of this world, whereby they are wise to doe evill; this our Apostle divideth in the preceding verses into earthly, which is a moth-eaten policy sensual which is a voluptuous provision; and diuels, which is a mischievous subtilty, all which he plainly dengeth to be from above.

Naturall is that figacity which more or lesse is in every rationall creature, to discerne of naturall things, and manage secular affaires; instances hereof we finde at the third and fourth verses of this chapter, the riders skill in bridling the Horse, and the Pilots in turning about the Ship. This though it be *natura bonum*, yet it is *Dei donum*, implanted in nature by a divine hand, and though

it is impriued by Education, Industrie, Art, yet it depends principally upon a Divine influence. It is by Men that many rare crafts are found out; but as *Lactantius* truly, *God gives men the wifdome by which they finde them out*, they are Gods own words. Behold I have created the *Smale che blaweth the galls in be fire, and that bringeth forth an instrument for his worke;* and the Prophet *Isay* speaking of the *Husbandman*, saith, *His God doth instruct him in discretion, and doth teach him;* and *Daniel* saith of all humane wifdome, *He giveth wifdome to the wife, and knowledge to them that know understanding.*

Sacred is the wifdome either of Science, or of operation, the former is that whereby the minde is savingly enlightened, to discerne the things of God, and the mysterie of *Salvation*, *sapientia quasi sapida scientia*, a savoury, and cordiall knowledge of supernaturall objects, doth well deserve the name of *Wifdome*: The latter is that whereby a man is enabled to fixe a right end of all his actions, and to make chooyce of the fit meanes conducing to that end, this is called by the Latines *Prudentia*, and though the other be not excluded, yet doubtlesse this is principally intended in this Scripture.

Concerning this wifdome, our Apostle saith most justly, *it is from above, in a peculiar manner, owing its originall to God, and that in two respects.*

1. In as much as it is no where taught but in Gods Word, the Schools of Philosophers give many excellent documents of morall prudence, but Religious wifdome is onely to be learned in the school of the Scriptures. To aime with a single eye at Gods glory, and our own *Salvation* as the supremem end, To walke in those paths of faith, repentance, and obedience, selfe denyall, enduring the Crofse, and imisation of Christ, which lead to these ends,

ends, are lessons onely to be found in Holy Writ, these are they saith the Apostle Paul which are able to make wise unto salvation; no wonder if he exhort the Colossians, Let the word of Christ dwell richly in you in all wis- dome; this water of life being to be had in no other Well but that of Gods Word. Col.3.16.

2. In as much as it is a singular gift of the Sanctifying Spirit, the Epitome by which Saint Paul characterizeth this wisdom is, Spirituall, and that for this reason (saith the Learned Davenant) Quia per spiritum Christi genera- tur, non in genio nostro comparatur, because it is not acquir- ed by our Wit, but infused by Gods Spirit. There is a spi- rit in man (saith Elihu) and the inspiration of the Almighty gives understanding; Mans spirit is able to understand much, but to the understanding of Divine things, there must be an inspiration of the Almighty. The truth is, whereas humane is attained Deo aſſtrante, God aſſtting, this Divine wisdom is onely to be obtained Deo inſpi- rante, God inspiring with an especiall grace. Job 32.8. Daven. in Co- loss.

I shut up this with that Counſell of our Apostle, If any James 1. 5. of you lack wisdom, let him ask of God it cometh down from above, let us lift up our eyes, and hands, and hearts above for it. This wisdom (as Clemens Alexandrinus elegantly) is truely said to be in Heaven, is not sold on earth but in Heaven, and if you will know the price it is prayer. Cl. Alphad.1.2. c.3. Solomon in his Proverbs saith in one verſe, The Lord Proverbs.2.6,7. giveth wisdom, and in the next, The Lord layeth up ſound wiſdom; the Treasury whereim he layeth it up is his Word, the Treafurer is his Spirit, and the key that un- locks this Treafury is prayer; bafe and he will give, let our requests ascend to him, and his wiſdom will defend ou us, and as the Rivers that come from the Sea, return richer, ſo this wiſdom coming from God, leads us back to him.

to him; by working in us those graces of purity, peace, mercy, which resemble him. And so I am fain upon the

2. Gen. Utility of wisdome's effects, It is first pure, then peaceable, &c.

The number of these effects is by some reduced to seven, and so they oppose them to the seven deadly sins, compare them to the seven gifts of the Spirit, resemble them to the seven Pillars which wisdom beweth to build the house where she vouchsafeth to dwell. By others the number is enlarged to eight, and so they observe a fit correspondence in them to the eight beatitudes, four of which, (to wit) purity, peace, meeknesse, mercy, are here expressly mentioned, and the rest may be easily parallel'd, as if all the qualifications fitting for blessednesse, were so many maids of honour attending on this Queen of Wisedome.

If you desire a Logicall disposing of these effects, you may consider wisdom in reference to God and men, in regard of God she is pure, in regard of all men she is peaceable, distressed men, mercifull, in her carriage towards enemies, gentle, love of friends without hypocrisie, towards good men, full of good fruits, and in her censures of evill men, without partiality.

But I shall in handling them follow the order in the text. And as Printers first set the severall letters, and then clasp on the sheets, or as Gardiners first gather the flowers apart, and then binde them together, so shall I distinctly unfold, and then joyntly apply them with all possible brevity and perspicuity.

1. That which first occurreth to be handled is wisdomes purity, for so is the order of the words; the wisdome from above is first pure. Indeed when we observe what precedeth, we may well infer that which followeth, wisdome being from above, must

must needs be pure ; such as is the cause , such is the effect ; It is impossible the least darknesse should proceed from the Father of lights , and as no unclean thing can ascend thither , so neither can it descend thence . It is observable in nature , that all things as they are higher , so they are purer , the water then the earth , the aire then the water , the fire then the aire , the stars then the fire ; how pure then must wisdome needs be , which is from above the Stars , even from the highest Heavens !

The Adverb πρῶτον , first , here prefixed , would not be passed by , as intending not onely a priority of order but honour ; indeed purity is the chiefest lesson in wisdome's school , the richest jewell in her Cabines , and the sweetest flower in her Garden ; if you observe , you will finde it both the *a* , and the *u* , the first and the last of wisdome's lineaments ; purity is opposed either to mixture , so we say pure wine which is not sophisticated , or to filthiness , so we say pure water which is not muddled : in the former sence it is that which ends , in the latter it is that which begins the description , because free from mixture , she is without hypocrise , because free from filthiness , she is said to be pure . And truly all the intermediall properties are such , as would be no praise of wisdome , if purity did not accompany them ; without purity , peaceableness is pusillanimity , gentleness stupidity , tractableness simplicity , mercifulnesse foolishnesy , yea our best fruits but Sodom Apples . In a word , purity is wisdome's best friend , and choyclest companion .

The Greek word which we render *pure* , properly signifieth chaste , and accordingly some refer it to that particular grace ; indeed on the one hand , as uncleanness is folly , and therefore often called by that name , and the

Judg. 20.6.

Prov 7.7.

Chrysost. hom.
29. ad pop.Camer. quæsi
castra minores.
Prov.7.45.

young man whom the harlot tempts to her wanton embraces, is said to be *wild of understanding;* Yea Saint Chrysostome compareth him to the mad *demoniack* in the *Gospell*, who dwelt among the *Tombes*: so on the other hand, *chastity* is a blessed effect of *wisdom*, and therefore it is the wise mans advice, *My Son, say unto wisdom, Thou art my sister, and call understanding thy kinswoman, that they may keep thee from the strange woman, from the stranger which flattereth with her words.*

But we must not confine our Apostles meaning; though if you please, with Brockman, we may make use of the *Brockm.in loc.* *emphasis* of the word, and conceive *wisdom* as a *chaste virgin*, espoused to *Christ the King of glory*, to whom having plighted her faith, she proveth *faithfull*, renouncing the pleasures of the world, contemning the dalliances of *Satan*, defying the lusts of the *flesh*, that she may approve her fidelity to her *Husband Christ*.

That *wisdomes purity* may the more fully be characterized, observe briefly these particulars:

1. There is a *purity of doctrine*, and a *purity of practice*, the one from *error*, the other from *sin*: *Wisdome* is both *orthodox* and *orthoprax*, maintaining the one, attaining the other; that which *Christ* hath intrusted with her, his *truth*, she keepeth *pure* from *Heresie*; that which she hath dedicated to *Christ*, her *Soule*, she keepeth *pure* from *iniquity*. Some are *Zealous* against *errors*, and yet slaves to their *lusts*, others are *sober* in regard of *sensual delights*, and yet *intoxicated* with *erroneous opinions*, neither of these are *wisdomes children*, who account them equally bad, a *vain minde*, and *wile affections*, and therefore according to Saint Pauls counsell, she holds the *mysterie of faith in a pure conscience*.

2.Tim.3.9.

2. There is a *purity of heart*, and a *purity of life*, both these

these our Apostle enjoyneth in the 8. verse of the next chapter, *Cleanse your bands you sinners, and purifie your hearts you double minded; and Saint Paul, when he exhorteth to cleanse our selves from all filthinesse of flesh and spirit:* nor doth wisdom neglect either; some pretend to have good hearts, and yet lead bad lives; but what a folly is it to thinke the sap in the root can be sweet, when the fruits that grow from it are bitter? others refraine from impure actions, whilst they retain sinfull affections: but what a madnesse is it for men to content themselves with washing the outside of the cup or platter, whilst the inside is full of filth, nay poysen? true wisdom taketh care both of the inward disposition, and the outward conversation. So much is intimated according to some Expositors by Christ's geminated phrase concerning his Spouse, *Behold thou art fair, my love, behold thou art fair.*

*Cant. 1. 15.
Bed. sum. aliis.*

3. There is a purity of contrition which looketh backward, washing the Soul by godly sorrow for finne past, and a purity of conversion which looketh forward, cleansing the Soule by a reall forsaking of finne for time to come, & wisdom joyneth these two together. Some resolve to turne from sin, and yet have never truly mourned for it, and what is this but meer folly, to thinke of building a fabrick of Reformation, without laying the low foun-dation of humiliation? others mourne for their sins, but still returne to them; Unwise men, who begin to build and doe not finish it. That is wisdom indeed, which both mourneth for, and turneth from all inquiry.

When the sinner with the prodigall cometh to himself, begins to be wise, reflectts on his past life, and weepeth bitterly, this is vertroua, wisdomes after wit, and having barbed himselfe in his teares, he walketh circumspectly

that he be no more defiled, and this is *wisdom, wisdome fore-wit*. *Wisdome* openeth the eyes to see the vilenesse of sinne, and seeing she flyeth from it, as from a snare that would intangle her, muddle that would defile her, poysone that would destroy her, she maketh a covenant with her eyes, setteth a watch before the door of her lips, taketh heed to her feet, and keepeth her heart with all diligence, that it may be a place for God, an habitation for Christ, a Temple for the Holy Ghost to dwell in. In one word, knowing how foolish it is to stop many leaks in a vessell, shut many gates in a City, and yet leave any one open, that a short dagger may prove as fatall as a long sword, a small pistoll as destructive as a great Canon; Finally, how expedient it is for him that will avoid falling into the pit, not to come neer the brink, she is carefull to avoid not one, or many, but all sins, as well smal as hainous secret as scandalous crimes, yea not only to abstain from sin, but the occasions that lead to it, and as the *Poet* aply,

Plurima felix

Panalium vitia atq; errores exuit omnes

Prima docens rectum sapientia

Guvn.

Erg. M.

*Greg. N.S.
Orat. 15.*

By little and little she casts off all those filthy rags of sinne and wickednesse. Indeed thus to doe, is by the Sons of Beliall accounted folly, *Puritas virtutis fatuus creditur, et omne quod Innocens, stultum reputatur*; Innocency with them is reputed foolish simplicity, repentance a peevish melancholy, and conscientiousnesse a nice scrupulosity; but in the end it will be found that *oportet regnum eius existimari*. An unblameable life is the best wisdome, according to this of our Apostle, *The wisdome that is from above is first pure*.

2. Having thus practised purity, wisdomes next study is peace, for so it followeth *exulta signum, then peaceable, and*

and here both the nature, and the order of this property would be considered :

1. *Wisdome is peaceable.* There is *pax Numinis*, a peace with God reconciled in Christ. and this wisdome prizeth above all ; there is *pax pectoris*, a peace of conscience in the sense of that reconciliation of minde in the harmony of the passions with reason, and this is wisdome continuall first; Finally, there is *pax temporis*, a peace with men, and this is wisdome's endeavou' ; and of this no doubt here our Apostle speaketh.

It was our blessed Saviours advice to his Disciples, *Have salt in your selvers, and peace one with another.* Salt ^{Mark. 9. 50.} is an embleme of discretion, which leadeth to peace, for as Salt prevents putrefaction, so doth wisdome, contention. It Salt be thrown into the water, it kindly melteth; if into fire, it crackles till it vanish; so is wisdome pleased, when in the water among peaceable, but grieved when in the fire among contentious spirits. Indeed knowledge too often is contentious, as being accompanied with pride, qua inflat, which puffeth up, but wisdome is pacificous, as being attended with charity, qua edificat, which edifieth. It is observed of Solomon, that he was both the wisest, and the most peaceable King, no greater friend to peace than wisdome. The place whence wisdome cometh ; *Jerusalem which is above*, is the vision of peace, the God from whom she is sent, is the God of peace, Christ the wisdome of the Father, is the Prince of peace ; the Spirit who is the donor of wisdome, is the Spirit of peace ; the Word wherein she is taught, is the Gospel of peace, no wonder if she be a Mother and nurse to peace.

Peace is musick to the eare, honey to the taste, beauty to the eye, sweetnesse to the sent, smoothnesse to the touch, and joy to the heart of a Son of wisdome ; where

peace is, it is her care to preserve it, and where it is wanting, to obtaine it; if Peace be bid, she seeketh to finde it, if it come, she embraces it, and if it fly from her, she followeth it. Her Motto is that of David, *I am for peace*, in the Church, in the State, in the Neighbourhood, in the Family; nor hath it onely her tongue, but her hand, using all means to accomplish and maintain it.

She is studious of Ecclesiasticall peace, to that end she knoweth how to distinguish between substantialls and ceremonialls; nor dareth she rent Christ's seamlesse coat because the fringe is not every way compleat. Between fundamentalls and circumstantialls, matters *Fidei Catholicae, & Scientia theologica*, necessary to be believed, and problematically disputed, allowing a latitude of opinion in some things, to those who hold the foundation; in a word, she abhorreth, as to injure the truth of Christ by error, so to disturbe the peace of the Church by schisme.

She is solicitous for civill peace, to that end, she resolveth to keep the rank, in which God hath placed her, knowing that *e sede istio*, will prove *seditio*, where there is no order, there can be no peace; and if at any time she be enforced like those Angels, to appeare in a military habit, her song is, *pax in terrâ, peace on earth*, and whilst the *Sword* is in her hand, the *Motto* upon her *Sword* is, *sic quaro pacem*; by this meanes I seek for peace.

She is industrious for private peace with, and among her neighbours, yea, as much as in her lyeth with all men, and to that end she will not *injuriam inferre*, offer any the least wrong to others; Though she be like the Serpent for ingenious prudence, yet she is also, according to our Saviours counsell, like the Dove for harmlesse innocence, nay she will *injuriam ferre*, suffer much wrong from others, and put up many affronts, and when she is

com-

compelled to recover a just title, or repaire an intollerable losse by Law, it is with a minde willing to be reconciled; yea, she is so great a lover, that she is a peace-maker among the litigious, & when she seeth variance, steppeth in to make up the breach, though oft-times (to use Gregory Nazianzen phrase) *απ' αυτούς γεννώντες τράχεις*, she incur the displeasure of both parties.

*Greg. Naz.
Orat. 17.*

Finally, she is desirous of domestick peace, as she would have her house to be a Temple for piety, an Academy for knowledge, so an Army for order, and a Quire for harmony; to this end, she winketh at what may provoke her, avoideth what may offend others, and teacheth every relation to keep its own station.

By all these just and good meanes, she seeketh peace, and if at any time her endeavours want successe among men, she then resolveth, *Pacem spirare & suspirare coram domino, to knock at Heaven gates*, earnestly beseeching God to heal breaches, compose differences, settle distractiōns, saying with the Church, *Give peace in our time ob Lord*.

2. *Wisdome is first pure, then peaceable.* You may take the connexion two wayes;

1. *Wisdome is peaceable, because she is pure,* the Apostle puts the question, and answereth it in the first verse of the next chapter: *From whence come warres and fightings a-* mong you, come they not hence, even from your lusts? and that of the Orator fitly correspondeth with it, *Ex cupi- Cū. de finib. l. 1. ditatibus, odia, dissidia, discordia, seditiones, bella, nascuntur,* the bitter fruits of hatred, variance, discord, sedition, warre spring out of the root of evill desiree; indeed Religion and Reformation are oft-times the pretended, but ambition, covetousnesse and revenge, are for the most part, the reall causes of Warre and commotion. True, there

Prov. 16. 12.

there is a purity which is the Mother of Pride, and so of contention, I mean pharisaicall, selfe-conceited purity, but that is the fools purity; he that is pure in his own eyes, is wise too, but it is onely in his owne eyes, and so in the wise mans verdict worse then a fool: I shall ever suspect that purity which inclineth to Separation in the Church, and Sedition in the State. Wisdomes purity inclineth to humility, amity, unity and concord; yea, therefore she desireth peace, that she may preserve purity, as well knowing, that Warre was never yet a friend to Vertue, nor Contention to Religion; the truth is, as Lusts cause Warres, so Warres cherish Lusts. What purity can be expected from them whose bands are defiled with blood? Inter arma silent leges, neither Gods Law, nor Mans can easily be heard, when the noyse of Trumpets and drums prevaleth; no wonder if wisdome being pure, is likewise peaceable.

Rom. 12. 18.

2. Wisdome is peaceable, so farre as consisteth with purity, she is a friend to peace, but only usque ad Aras according to Saint Pauls caution, If it be possible, that is, consistent with Gods glory, and so consequently with the purity of Religion and Conversation; indeed it is a foolish bargain to venture purity, that we may bring home peace, to break our peace with God, that we may keep or make peace with Men, no wonder if wisdome abhor it: She well knoweth that that peace which is founded on impure principles and practises, is built on a sandy foundation, and cannot long stand, is onely the skinning of the sore, not the healing it, which by reason of its corruption must needs fester and rankle. Hence ie is that (though she admis of many inconveniences, yet) she dares not of any sinne, no not to make peace, her maximes are those of Gregory Nazianzen, Κριτικων επανελος πελσης εγινε χαριζονς θεω.

Greg. Naz.
Orat. cap. 21.

A commendable War is better then an agreement which separateth from God; and again, *Kειτων εὐπαθές οὐ νοίκην γενεσίας διάσαται, A Religious quarrell is better then a Vicious peace.*

In one word, she earnestly desireth and endeavoureth both purity and peace, purity as wine to make glad the heart, and peace as oyle to make the face to shine; the gold of peace to beautifie the Altar of purity, the Altar of purity to sanctifie the gold of peace: But if it so fall out, that these two must be severed, she prefers the Altar before the gold, she chooseth rather to live in the water of trouble, then in the mud of sinne, in one word, she leaveth peace to embrace purity, because she is first pure, and then peaceable; and thus I have discussed the two principall effects of wifdome, I see the time, and I know the occasion call for a dispatch, and therefore I shall onely give you an account of what might be said of the rest, and so shal up in a briefe but suitable application.

3. The next effect of wifdome is genilenesse, a vertue which is temper in the minde, tendernesse in the heart, calmenesse in the affections, smoothnesse in the language, and sweetnesse in the behaviour: It is opposed to that, *ἀκριβοδικίαν*, which examineth all things by the rule of extream right, and is far distant from that austerity which will bear with nothing. It teacheth the Judge an æquitable moderation of the letter of severe Lawes, the creditor a forbearance of due debts, where there is not ability to pay; as that King did by his servants in the Gospel, the Plaintiff not to prosecute his suit to the utmost, and exact the rigor of what Law may afford. Finally, it inciteth to a candid interpretation of dubious words and actions, it perswadeth to a meek toleration of humane
D

Mat. 18. 27.

frail.

frailties and infirmities, and restraineth from an over-hasty provocation by injuries.

This grace of gentlenesse is the Sister of Modesty, Mother of Patience, and Daughter of Wisdome. Moses as he excelled in wisdome, so he was the meekest man upon the earth, what the Poet saith of the ingenious Arts,

Numb. 12. 3.

..... Ingenuas didicisse fideliter artes,

Ovid.

Emollit mores nec finis esse feros;

may more truly be affirmed of this divine wisdome, she turneth Lions into Lambes, Leopards into Kids, and Hawks into Doves; there is no Vineger but Oyl mingled with her Sallets, no Crabs but Sweetings grow in her Garden, no blustring windes but a gentle aire breathes in her climate. There is much spoken of a fools anger in the Proverbs, yea it is called by the name of folly: every man is so far a fool, as his anger domineers, & a fool is never more foolish then in his anger, but Wisdome giveth a check to passion, allaying and moderating its fiercenes with this gentle grace, which whilst the world counts an effeminate softnesse, a tame sheepishnesse, our Apostle calls the meeknesse of wisdome.

James 3. 17.

If you shall aske the reason of wisdomes gentlenesse, the foregoing word giveth an answer, She is therefore gentle, because peaceable, she considereth, that wrath engendreth strife, and therefore with soft answers she pacifieth wrath, that hard and hard cannot make a wall, and therefore among hard stones, she becometh soft morter, and to use Saint Gregorius phrase, concerning Athanasius, she is *Totis radibus adiuvans rois sociis uirum virtus.* An Adamant to them that smite her, and a Loadstone to them that dissent from her: She is so much in love with peace, that (as Abraham did by Lot) she is oft-times willing to recede from her right, and so (according to the Etimologie of

Prov. 15. 1.

Greg. Naz.
Orat. 21.
Gen. 13. 8.

of the word *σοφίας* from *σοφός* and *εἰδέναι*) gently yeeldeth when she might rigidly require, that she might preserve amity.

But still this gentleness is to be construed *salu& puritate*, with respect to purity, and therefore though wisdome be not furious, yet she is zealous. In matters of secular concernment she is a yeelding willow, but of religious importance a stiffe Oake. Moses, a pattern of meeknesse, is yet incensed against the Israelites Idolatry, and will not condescend against Gods commandement to Pharoah, so farre as to leave an hoof behinde. Caesars Souldiers were milde in their own quarrels, but resolute in their Generals engagements, and the wise Christian is bold as a Lion in thole things which respect Gods glory, though meek as a Lambe in his owne concernments: So that to end this in one word. The wisdome from above, that she may preserve peace, and so far, as is consistent with purity is gentle, not easily provoked, nay which next followeth,

4. Ease to be intreated. It is but one word in the Greek, yet capable of a double construction, to wit, both active and passive.

1. Wisdome is, *εὐπρόσδειος*, in an active sence, in as much as her way of teaching is not compulsive, but persuasive. *Non vi & contentionis sed suavitate, & ratione, & quasi blanditiis utitur;* She had rather lead then draw, allure then enforce. Romish policy teacheth her Schollars to conclude their *Syllogismes* in Barbara and Ferio, but Divine wisdome instructeth her children in that of the Poet,

Lor. in 16.

Cuncta prius tentanda ————— *Ovid.*
To use all faire meanes of perswasion: She well knoweth that most men are like the herb *Basil*, which if gently

touched sendeth forth a pleasant smell, but if roughly crushed, breedeth Scorpions. That ingenious natures are sooner drawn with cords of Love, then haled with chains of Iron, and many whom reason might soften, rigour hardens, and therefore (according to S. Gregories advice) she doth blandimentis non asperitatibus studere, study soft and smooth blandishments.

Greg. M.

2. Our Translators, and most suitably, render the word passively, easie to be intreated, and thus:

1. If any just or charitable request be presented to wisdom, she is easily intreated to hear it, and according to her power to grant it; She hath not, as Aristippus said of Dyonisius, *Aures in pedibus, Her ears in her feet*: She saith not as Philip to the woman, *I am not at leisure to heare complaints*, but like Vespasian, who was therefore called *deliciae humani generis*, she is facile in accepting requests, and bestowing favours, and no wonder she is so forward to heare others requests, when she findes her gracious Father so ready to hear her prayers.

Prov. 14.15.

2. If any information be presented to her concerning any truths, whereof she was ignorant, or controversie about which she was mistaken, she is easily intreated to receive it. Indeed it is the simple who believeth every word, being led aside with smooth speeches: But a wise man will hear (to wit, sound reason) and so increase learning. True wisdome is willing to learne any, though unwelcome trush, and unlearn any, though darling errore, nor doth she thinke it a d shonear to strike sayl to convincing reason when it is laid before her. That of the wise man, with

Prov. 11.2.

the lowly is wisdome, may well be inverted, with *the wise is lowlinesse*, and the lowly minde will not scorne to light her Cande at anothers Torch, and so (as Hugo well makes Dido).

Hugo Villars.3. *her Candle at anothers Torch*, and so (as Hugo well makes Dido).

Indeed

Indeed (according to Saint *Jeromes* expression) he is *ineruditè sapiens*, ignorantly wise, or (according to *Horace* his phrase which he there quoth) *prudens prava*, wickedly prudent, who will *not* learne what yet he doth *not know*: Divine *wisdom* is not ashamed to confess her ignorance, acknowledge her mistake, and when the *estates* of right reason are set before her, she is ready to yeeld up her *Judgement* to them.

*Hier. Apol. adu.
Ruf.*

3. If any good counsell be offered her for the managing of her affaires, she is easily intreated to follow it, as knowing that *Aliquando bonus dormitat Homerus*, and according to our English proverb, *Two eyes can see more then one*. This made *Jethro's* counsell so acceptable to *Moses*, and taught *David* not to despise the advice of *Abigail*. *Ah* ^{Tarent.} *dictum sapienti sat est*, said he in the *Comedian*, which our proverb well englisheth, *A word is enough to the wise, to divert him from any thing that is evill, or direct him in what is good*; yea as venerable *Bede* observeth, *Mos est sapientum, ut dictis majorum auscultent, aliquando minorum*, A prudent man regards the admonition, not only of *Superiors*, but sometimes even of *Inferiors*. And no wonder if *wisdom* be so tractable, since she is Job 11. 12. gentle. Man naturally is compared by *Zophar* to an *Ase*, a wild *ase*, nay a wild *Ases* colt, as being fierce and so indocible; but when he is spiritually wise, his heart becomes an heart of flesh, and being mollified by grace he is *easie to be persuaded*, the *foole* is like the *stone*, of a rough substance, whereby it is *hard to engrave* upon, but the *wise* man is like the *soft waxe*, *easily* receiving the *impression* of the *seale*.

But withall it is to be remembred that *wisdom* is first *pure*, and therefore is *easie to be intreated* onely to what is *good*, for which *reason* the *Vulgar* here addeth, *bonis consensiens,*

Tusser. viii. 106.

Prov. 27. 12.

tions, saith *Pastorian*. Indeed the foole is *xanerions*, easily seduced to what is evill, so was the young man by the whorish woman, but hardly drawn to what is good, so that though you bray him in a morter (as Solomons phrase is) yet will not his foolishnesse depart from him, whereas the truly wise man is deaf to all satanical suggestions, fleshly solicitations, and wicked insinuations, but whatsoever things are true, honest, just, or charitable, he readily hearkens to, and freely complyes with.

That which next followeth in the order of *wisdomes effects*, is *mercifulnesse*.

Mercy in its proper notion is a *compassionate* sense of our Brothers evills, and this by the Stoicks is counted a piece of folly, both because it argueth a man subject to passion; which is by them accounted aliene from a wise man, and likewise because it renders a man doubly miserable, first with his own, and then with others misfortunes; but Divine *wisdom*, as she permitts the use of *passion*, so the prescribeth the exercise of *compassion*, nor doth she account it an addition to her own burden, if by her pity she may ease another. She well knoweth, how infinitely she is beholding to God for his mercy, and therefore is no niggard of hers; but as she desireth to finde from God, so she is ready to shew to others mercy and compassion.

And as mercy is the quality, fulness is the quantity, whilst though it be cheefly seated in the will, which sympathizeth by willing anothers good, and nilling his evill, yet it hath an influence upon the *milde* and *memory*, by continual presenting his dolefull estate, and contriving the best wayes of his succour: nor doth it confine it selfe to the chamber of the heart, but looketh out at the windows, the eyes by seeing the necessities, the ears by hearing the plaints; yea goeth out at the door by speaking, and

and setting (according to its ability) for its miserable neighbour, so that wisdom is mercy throughout in every faculty of the Soul, and member of the body, and having filled the inward man, it runs over in the outward.

More particularly, Expositors conceive that the mercy here intended, respects rather them that doe, then them that suffer evill, and accordingly the act of this mercy is, not donare, but condonare, to give to the indigent, but pardon the delinquent. Hence it is, that if wisdom dwell in an equall, she inclineth to muuall forgivenesse of injuries, and if in a superior, she persuadeth to a gracious remitting of offences, and this not once but often, a few, but many, as being full of mercy. Tacitus saith of Agricola, *Non paucum semper, sapientia contentus fuit,* he did not alwaies exact the punishment, but sometimes accepted an humble acknowledgment. The like is every wise Christians temper, who as he abhorreth revenge, so he delighteth not in the rigour of justice, but joyneth the raine of clemency with the lightning of severity.

But yet this mercy is still with respect to purity. Hence it is that wisdom distinguishest between offences, some are light stains, and others foul spots, & though she connive at those, yet she punisheth them between offenders, some are bruised reeds, penitents, others like heart of Oak obdurate, and though she spare those, she will not these. She well knoweth, that insceleratos lenitas, is in bonos crudelitas, lenity to be bad, is cruelty to the good, and to let notorious Malefactors goe free, is that foolish pity which spoileth a City, and therefore if a just power be put into her hand, she will not, she dareth not let the sword of justice rust in her scabbard, but draweth it forth to the punishment of those who persist in notorious crimes, though in respect of them who offending in lesser matters, especially of

*Ergo non tam
egenos quam
errantibus.
Brockm. in loc.*

ignorance and weaknesse, expresse remorse and sorrow, she is very *compassionate*, and if she use her *sword*, it is the *flat*, not the *edge*, for *correction*, not *destruction*; and thus according to our *Apostles character*, she is *first pure, then full of mercy*.

Ver. 18.

5. Adde to this that which is coupled with it, *wisdom is full of good fruits.*

Fruit is a *metaphoricaall expression*, by and it, though sometimes the *reward* is signified, according to which notion in the *next verse*, we read of the *fruit of righteousness*, yet usually (and so here) it signifieth the *worke*. Thus *thoughts* are as the *blossomes*, words the *leaves*, and works the *fruits*: true *wisdom* is never *idle*, nor is she *merely speculative*, but *operative*, as she hath an *eye* to behold, so she hath an *hand* to doe, and like the *Angels on Jacobs ladder*, she is alwaies either *ascending* by contemplation, or *descending* by action. Indeed sometimes she imposeth *silence* on the *tongue*, but she never permitteth *idleness* to the *hand*; she remembreth that he who came to the *Figtree*, will one day come to her, seeking *fruit*, and she trembleth to hear that sharp *check*, *Why stand you all the day idle in the market place?*

Luk. 13.10.

Math. 20.6.

Nor yet will every *kinde* of *fruit* serve her turne, she accounts it as *good* to be *idle*, as to be *ill employed*, nay better to *doe nothing*, then that which is *worse than nothing*, and therefore she looketh that her *fruits* be *good, beautifull to the eye, pleasant to the palate, and nourishing to the stomach*, such as may *honour God, and edifie man*, and so be both *acceptable and profitable*.

Nor is it a *berry here & there*, a few *good works* will content her; but she bringeth forth *good works*, as the *wine doth grapes in clusters*, she is *full in every branch, of all sort to*

of fruit, which she yeeldeþ all the year long. She aboundeth in workes of piety, of equity, of sobriety, and of charity, to which last our Apostle more especially refers. Divine wisdome hath not only pity but bountie, viscera but opera, bowells, but workes of mercy, and as quoad effectum, in regard of affection, she is full of mercy, so quoad effectum, in respect of action, she is full of good fruite, ready to performe all offices of love and mercy to her neighbour. Indeed when she observeth how the Sun diffuseth his beames, illuminating and fructifying these inferior bodies with his parentall light and heat, and how the earth laieth not up her treasures within her coffers, but sends forth herbs for the use of man and beast, she thinketh it a shame to her, if she should not (according to her abilities) be alwaies doing good to those among whom she liveth, and with whom she converseth.

7. That which our Apostle next affirmeth concerning wisdome, is, that she is without partiality. The Greek word ἀδικεῖσθαι, is capable of several constructions, each of which may not unfitly be made use of.

1. Some read it passively, and so it is true of wisdome, She is not judged, that is, she valuethe not what others judge of her wyes, and approving her selfe to God, she accounts it a small matter to be judged of Men, or else she is not judged, that is, she is not, cannot be valued by the estimation of our judgement, according to her reall worth and excellency.

2. The most suitable reading of the word is active, and yet this with some variety, according to the severall significations of the verbe, σκανδείουσα, especially those four of wavering, disputing, judging, and making a difference.

James 1. 6.

Psal. 119. 30.
31.Vide Bern. de
Assumpt. B.V.
Serm. 5.

1. The late Learned Annotator, accounteth the most genuine notion of this word in this place, to be as much as *absque hastinatione*, and so the same with that *under St. Irenaeus* in the first chapter, without wavering and inconstancy. In this sense it is well joyned with *avertitatem*, inconstancy being the daughter of Hypocrisie, *Nil fitum diuturnum*, paine is easily washed off, and that which is fained must needs be fading; besides this is a proper effect of wisdom, that she is *steadfast* in her profession, and maintenance of the *Faith*, notwithstanding the greatest persecution she abhorreth the *asymptote* of the *Gnosticks*, who hold it an *indifferent thing to forswear Christianity in time of persecution*, and therefore having chosen the way of truth, she resolveth with David, to stick to Gods Testimonies. Indeed she is deliberate in her choice, and will not fixe without just reason, but she is no leſſe resolute then deliberate, and what she embraceth she retaineth. *Ut luna mutari*, to be changed as the Moon, is the fools property, whereas you may sooner stop the Sun in its course, then divert the wise man from his pious purpose, the one like the Ship is tossed up and down upon the Waves, whilst the other is like the house that is built upon the rock unmoveable.

2. Others conceive the sense of this word to be as much as *sine disceptatione*, without disputing, or (as it is in the Margin) without wrangling; and thus it is a truth, Divine wisdom, though she will admit of calme debates, yet she is an enemy to brawling disputes, as being fully assured, that jangling Controversies tend not to edification, nay for the most part end in contention and confusion.

3. Some render the word by *absque disputatione*, and

and so it lets us see a speciall propertie of *wisdom*, to abhor rash judging, and impetuous condemning of others; it is one of those three things which *wisdom* hateth, as destructive to humane society, odious comparisons, malicious contradictions, and censorious judging. Indeed she is not (to use Saint Bernards expression) *Aus curiosus explorator, aut temerarius iudex,* either a curious inquirer into other mens faults, or a captious censurer of their actions; a fool is easily induced to condemn all besides himselfe, but a wise man is loath to condemn any but himselfe, he hath so much to doe at home, that he hath no leisure to look abroad, and when he seeth any thing amisse, he resolveth to judge the best he can, yea though he cannot but censure the sin, yet he dareth not passe (at least) a finall sentence upon the person.

4. Once more, Our Translators read the word, as if it signified *fine discretion*, without partiality, by having respect of, and putting a difference between persons. This is that which is directly contrarious to charity and equity, no wonder if it be odious to *wisdom*. Indeed there is a different respect of persons, which civility requireth, and prudence alloweth, namely a reverence of men according to their place and dignity; but that respect of persons, which floweth from partiality, and consists in aggravating or excusing faults, extolling or extenuating vertues, according to the qualification of the person, this she abhorretb. And hence it is she dareth not take part with what is evill in a friend, no not in her selfe, nor yet despise what is good in another, no not in an enemy, she will not commend sin or erroar in the greatest, no nor yet the holiest, nor will she condemn truth and vertue in the meanest or the wickedst. In this notion that

Et verè si te vi-
gilanter homo
ascendas, mihi
est p[ro] ad alium
unquam inven-
das. B. n. de
gud humil &
de inter domo
cap. 33.

Bern lib. de vi-
sa solitar.

expression of S. Bernard; concerning obedience, may not unfiely be made use of concerning wisdom; she is *Indiscreta licet prudentissima*, indiscreet though most prudent, and as that puts no difference between commands, so neither this between persons.

Taking the word in this sense, *averticel*, is fitly joyned with it, since wisdom is therefore without partiality, because without Hypocrisie. Indeed partiality is the Daughter of Pride and Hypocrisie: Pride ever looketh at a mans own party with favour, and at the opposites, either with envy if they be above, or scorne if they be below: and how can such a man choose but be partiall? Hypocrisie looketh upon it selfe and party in a fluttering, upon the opposites in a disfiguring glasse, baulketh beames in its owne, and spyeth motes in anothers eye, no wonder if it be partiall, our wisdom being both humble and upright, will not admit this mischievons vice of partiality to dwell with her.

1 Tim. 5.21.

If you please put the two last constructions of *averticel* together, and read it without partiall judging. That charge which Saint Paul layeth upon Timothy may well strike all both Civil and Ecclesiastical Governors with awe. I charge thee before God and the Lord Jesus, and the elect Angels, that thou observe these things, without preferring one before another, doing nothing by partiality, and no grace more requisite to the fulfilling of this charge then wisdom. This it is which teacheth a Judge both to have eyes, and no eyes, whilst she furnisheth him with eyes to see and discerne the cause, and yet closesh up his eyes that he cannot behold the persons. All sinfull respect of persons in Judging, floweth from some finister affection; especially those of carnall pity, or carnall fears, the one saith, he is a poor man, the other saith, he

is.

is a great man, and so the current of Justice is stopt: but Wifdome is an excellent bridle of all carnall and corrupt affections, and so enableth to discerne and judge aright between person & person, laying aside all external respects.

8. Finally, I hat which is asserted in the close concerning wifdome, is, that she is *avuncular*, without Hypocriſie. The Greek word *vnoeivoua*, is properly used *de histrionibus* of Stage-Players, and indeed a Stage-Player is a fit embleme of an Hypocrite, especially in two things, both which wifdome abhorreth.

1. A Stage Player puts on the *Shapes* of severall persons and callings, according to the part he is to act, so doth an Hypocrite take upon him severall *formes*, according to those times he lives in, and indeed this he accouers his policy to *sagie* with every winde, and *Proteus* like, to transforme himselfe into any *shape* as occasion requireth. But true wifdome, though she be a *Time-observer*, is no *time server*; her figure is not *round* but *square*, and her *Motto*, *Semper eadem*, alwayes the same.

2. A Stage-Player seemeth to be what he is not, he appeareth oft-times as a *Lord*, a *King*, when he is but a *Servant*, a *Beggar*; so doth the Hypocrite personate himselfe a *Saint*, when he is a *Devill*, a *friend* when he is an *enemy*, and indeed he applauds himselfe in this his *subtilty*, to thinke how he deludeþ the vulgar, and with his fayned shewes carryeth his designes; but Divine wifdome accounts *Sincerity* the onely true policy, and Hypocrisie a meer folly. Indeed she sometimes forbeareth, to shew her selfe what she is, namely, when on the one hand *Danger* threateneth, and on the other *Religion* requireth, not an open Declaration of her selfe, but she never doth, or dareth to

*Vide Barn:
Serm. 66. super
Gant.*

shew her selfe what she is not ; she well knoweth that the Hypocrite , though he may cozen the dim sighted world, yet he cannot delude Gods piercing eye ; that whilst he cheats others , the worst cheate is of himselfe , and therefore in the end, he must needs appeare to be a foole, when his counierfeit devotion, affection, shall meet with a reall hell of torment.

And thus I have shewed you *Wisdome* in the abstract, whence and what she is, but alas where shall we finde it in the concrete ? It is our Apostles question at the thirteenth verse of this chapter, Who is a wise man, and indued with knowledge among you ? and the questionary propoſall argueth, that such men are very rare. Indeed *Stultorum numerus innumerus*, the world is peopled with fooles ; but truly wise men are *Vix sotidem quot Thebarum porta*, rarely to be found. *Wisdome* is said in the Text to be from above, I would there were no cause to bewaile that she is gone, whence she came, and as he said of *Justice*, — *terras Astraa reliquit*, she hath forsaken the earth. If we may conclude the absence of *wisdome* by the want of her hand-maids, I am sure there will too just cause appeare of this complaint ; for tell me I beseech you ;

When we see prophaneſſe in the Church, wantonnesſe in the Chambers, cozenage in the Shops, drunkenneſſe in the Streets ; when we heare the vaine and cursed Oathes, which are belched from the black mouthes of common swearers, the damnable positions, and horrid Blafphemies which are uttered by the poysonous lips of false teachers, may we not conclude there is none of that *wisdome* which is first pure ?

Ver. 13.

Again,

Againe, when we observe what a spirit of *division* is gone forth into the *Christian world*, how many not troubled (would God there were more of them) but *troublous* spirits there are among us, who would be accounted *Angells*, though it be but for *troubling* the waters, what *betraying*, *backbiting*, *flandering* and *devouring* there is one of another, so that Men are not *Men*, but *Wolves*, *Tygers* and *Dragons* each to other, may we not infer there is none of that *wisdom* which is first *pure*, and then *peaceable* and *gentle*?

Againe, when we take notice how *presumptuous* and *selfe-willed* the most are, how *tenacious*, some of *erroneous* opinions, and others of *vicious* practices; those shutting their *eyes* against cleare *convictions*, and these stopping their *eares* against moving *dissua-*
sions, so that you may as well speak to a *deafe ad-*
der, or a *dead man*, it is not manifest there is none of that *wisdom* which is *easie to be intreated*.

Further, is there not a great want of that *wisdom*, which is *full of mercy* among us, when men are so *severe* to those whom they account *offenders*, and *beard basted* to them whom they cannot but see *ne-
cessitous*, yea I would to God there were not many, to whom it is a *joyfull spectacle* to behold men of their owne *nation*, *religion*, *function*, exposed to misery and *ruine*.

Yet further, is there not a sad *decay* of that *wis-
dom* which is *full of good fruits*, when as there are so few *good works*, either of *Pity* or *Charity* visible among us? Nay, I would to God that the *good fruits* which our ancestors planted, were not plucked up, and made ~~meat~~ *meats* for greedy mouthes to devour.

Finally, is there not an evident *dearth* of that *wis-*

wisdom, which is without partiality and hypocrisie, when as indeed these are become Epidemicall diseases, and the predominant sins of the age we live in ?

II. 5. 6.

It was the charge Almighty God once layed against Israel, When I looked that it shoud bring forth grapes, brought it forth wilde grapes ? for indeed the question is but a more vehement accusation, and therefore it is both properly and positively expressed afterwards, He looked for judgement, but behold oppression, for righteousness, but behold a cry. May not God take up the same complaint against the Inhabitants of this land ? I looked for purity, but behold uncleanness; for peaceableness, but behold contention; for gentleness, but behold fiercenesse; for tractableness, but loe obstinacy; for mercy, but loe cruelty; for good fruits, but loe barrennesse; for equity and sincerity, but behold partiality and hypocrisie : so that there is little or no true wisdome and knowledge of God in the Land.

True it is, there are in this age many (never more) pretenders to this wisdome, thefe talke much, nay brag and boast of it, yea they would confine it to themselves and their own fraternitie, as if all others were but fools in spirituall matters: but their impure, contentious, ob-
stinate, cruell, unjust and hypocriticall lives proclaim them strangers to it, to whom I may justly say in the words of our Apostle, to the arrogant believer, Shew us your wisdome by your workes.

James 2. 16.

Prov. 2. 3,4.

What then remaineth, but that every one of us, according to Solomons counsell, Cry after this wisdome, and lift up our voice for understanding, that we seek her as silver, and search for her as for a treasurie, and having found her, let us according to our A-
postle

postles advice, shew us of a good conversation our works, even those workes which may testifie that our wisdome is of the right stampe, ever remembryng that of Gregory Nazianzen, *As that Beauty is best, nor which is painted with Speech, but seen with the Eyes, and those Riches, not which our dreames fancy; but our bands hold;* so that wisdome, not which glistereth in smooth words, *Vide Greg. Naz.
Orat. 15.*
but is evidenced by our good works.

I end all with a more particular and suitable application of this Scripture to the present occasion.

Justice and Clemency are as it were the Judges two lips, by which he is to pronounce Sentence, his two bands by which he executes judgement: indeed then he is in his robes, when he is clad with the rich scarles of equity, and the white fur of pity. On the one hand a Judge must be impartiall in his distributions having no respect of persons, saying with Levi to the greatest, the richest, the nearest, the dearest, *nescio vos, I know you not*; on the other hand a Judge must be compassionate, mitigating the severity of the Law, putting a difference between offenders, being unwilling to punish where he may spare without injurie. May but wisdome stand at the Judges rights hand, and it will prompt him to both these, as being full of mercy, and without partisanship.

The great imployments of infernall Justices of the Peace, is, to incourage godlinesse and virtue, discouerance vice and wickednesse, supprese riots, and tumults, compose differences among neighbours, take care that the Lords day may be observed, his house frequented, his name not blasphemed, the poor fed and employed, and that houses of disorder, (the springs of those filthy waters which defile the land) may be either wholly stop-

ped up, or thoroughly purged, to all this doth the wisdome in any Text engage, as being pure and peaceable.

Let the *Lawyers* make this *wisdome* which is without Hypocrise their Counsellor, and then I am sure they will not dare either to put a fowle glasse upon a fair Text, or a fair glasse upon a fowle hand, by calling good evill, or evill good, putting darknesse for light, and light for darknesse, bitter for sweet, and sweet for bitter.

Were but this *wisdome*, which is pure, and without partiality, Fore-man of the *Grand Inquest*, and all other *Juries*, I am sure they would not for feare or favour connive at grosse offences, or bring in unjust verdicts.

Were this *Wisdome* which is without Hypocrise, set as a *Watch* before the *door* of their *lips*, who are to give *Evidence*, they would not dare to speak any thing but what is *truth*, and be so far from uttering any thing against, that they would testify nothing, but what is according to their knowledge.

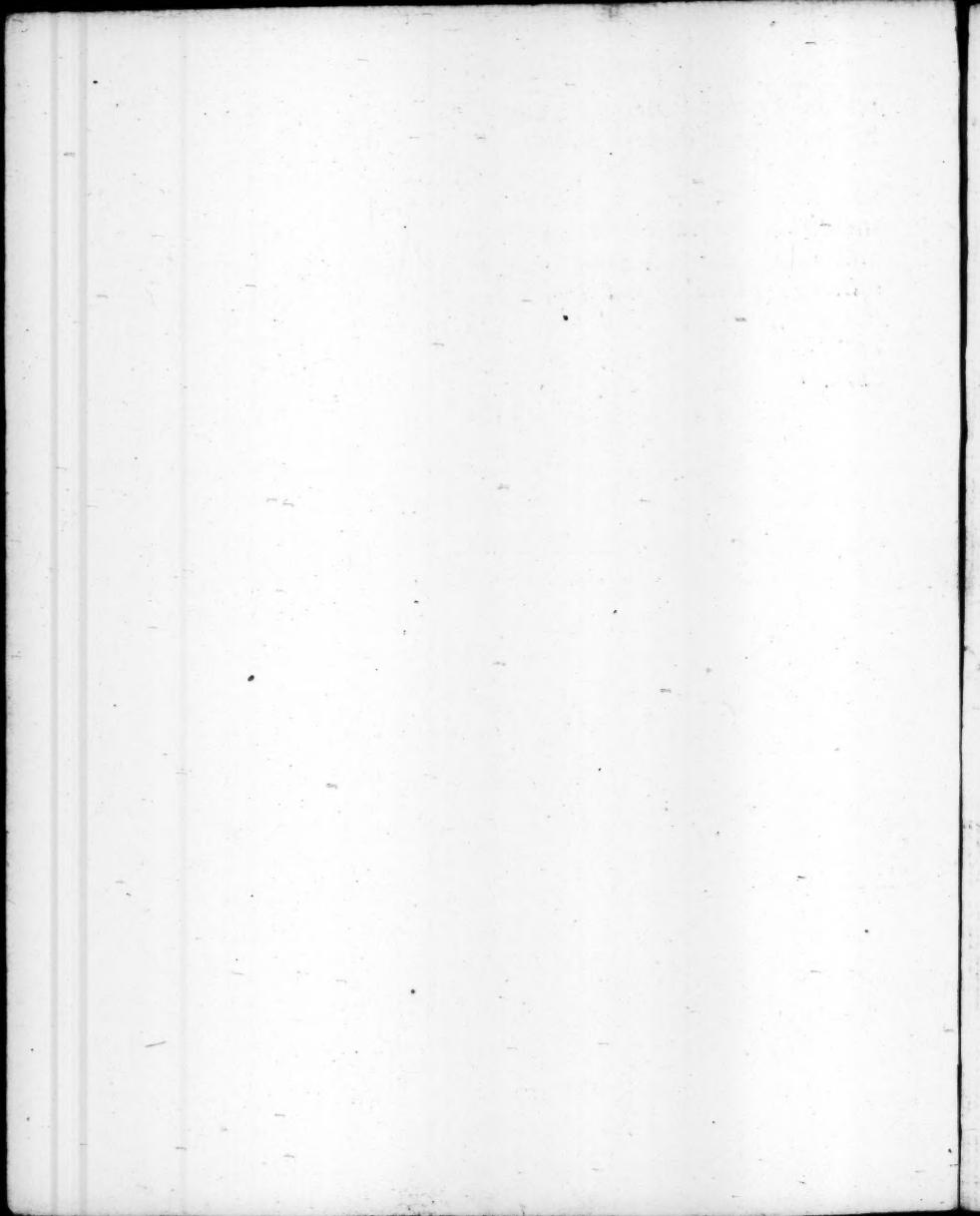
Let the subservient Officers of the Court follow the dictates of this *wisdome*, which is, full of mercy, and without partiality; and then they will not either grinde the faces the poor through exacting of fees, nor yet take bribes of the Rich, for expedition of causes.

Finally, would all that are *Plaintiffs* in any *Court* consult with this *wisdome*, which is, peaceable, gentle, easie to be intreated and full of mercy, they would not quarrell de lana caprina, goe to Law for every triffe, they would be willing to withdraw their actions upon reasonable offers, and hearken to moderate termes

termes of reconciliation, whereby Judge and Fury might
be saved a great deale of trouble.

In one word, may this oyntment of heavenly wisdome
run downe from the head to the beard, and from
thence to the skirts, from the greatest to the least,
and then, not till then, will purity and piety be
restored, partiality and hypocrise banisht, justice and
mercy maintained, and peace with truth establisched,
which Almighty God grant in his good time for Jesus
Chrifl b̄s sake.

F I N I S.



V V I S D O M E S
C O U N T E R F E I T :
O R ;
H E R O D I A N P O L I C Y .

Unmasked in a S E R M O N Preached
at Oxford on A ct Sunday, Ann. Dom. 1654.
in the Parish Church of St. Aldass.

By N A T H : H A R D Y , Minister of Gods Word, and Preacher
to the Parish of St. Dionis Back-Church.

P R O V . 2 1 . 3 0 .

*There is no wisdom nor understanding, nor counsell against
the Lord.*

Aug. de sanctis Innocent. Serm. 2.

*Quam caca feritas, qua credebat quod deprehendere domi-
num fraudibus posset ?*

L O N D O N ,

Printed by J . G . for John Clarke , and are to be
sold at his Shop under St. Peters Church
in Cornhil . 1656 .

УАДОМЕС
СОЛНЦИКО

о.

НЕРОДИЯ СОЛНЦЯ

БІЛКАНІЯ СОЛНЦЯ
ВІД СУНЦЯ АДА
ВІД СУНЦЯ АДА
ВІД СУНЦЯ АДА

УАДА НАРДА МІСІСІЯ ОГІДНОСТІ
СІМІСІЯ ОГІДНОСТІ

П. 10. 55. 30.

СІМІСІЯ ОГІДНОСТІ
СІМІСІЯ ОГІДНОСТІ

АДА СІМІСІЯ ОГІДНОСТІ
СІМІСІЯ ОГІДНОСТІ

ХОДОВІ

БІЛКАНІЯ СОЛНЦЯ
ВІД СУНЦЯ АДА
ВІД СУНЦЯ АДА
ВІД СУНЦЯ АДА

TO HIS
SINGULAR FRIEND,
ALEXANDER BURNET,
Doctor in Physick;

Health Externall, Internall, Eternall.

THIS is an experienced truth, that the Devill is Gods Ape, and the dissembler a Mimick Saint; wharever graces Gods children have in substance, Hypocrites (the Devils first borne) have in semblance. Thus superstition putteth on the shew of devotion, fation of zeale, and subtilty of wisdome. But as the dulnesse of Common glasse is conspicuous, when set by the transparente Christall, and a Bristol stone, when compared with the sparkling Diamond, loseth its lustre, so these mock vertues are found too light, when weighed with solid graces in the ballance of the Sanduary: For this reason it is, that I have annexed this ensuing to the precedent discourse, that earthly and heavenly wisdome, being set together, it may the better appeare how great a distance and dissonancy there is between them, notwithstanding their seeming alliance.

And now (Worthy Sir), not either to put my selfe out of debt to you, which cannot be without an adæquate retaliation, and wch blesse to put you in debt to me, which cannot

be, without a worke of supererogation, but to make a publick acknowledgement, how greatly I am indebted to your goodness, is the designe of this Dedication.

Indeed were I to write of you, and not to you, I should (as justly I might) expatiare in the character of your worth; But, on the one hand, those choyce abilities wherewith God, Nature, Education and Industry, have furnished you for the discharge of your Vocation, Those morall excellencies of Prudence, Temperance, Humility, Affability and Charity, which adorn your conversation, are such, as envy cannot blast, nor need I to blazon. And on the other hand, as I abhor to speak what is evill (especially if false) of another behinde his back, so I would be sparing to mention what is good (although true) of another to his face; since as that incarries the guilt of detraction, so this the suspicion of flattery.

Only (to avoid the odious blot of ingratitude) I cannot, I must not bury your many favours in the grave of silence, having so fit an opportunity to publish them. Indeed this amicable society as a neighbour, cordiall fidelity as a friend, gratuitous care as a Physician, and bounteous love as a Parishioner, which you have expressed to me, are singly, much more joynly strong obligations: for all which, Accept (good Sir) my hearty thanks, together with my earnest prayers, that God would crown your skill with successe, your estate with prosperity, your life with old age, your minde with tranquility, your soul with his grace, and that grace with glory.

Yours most cordially to,

Serve and honour you,

NATH: HARDY.



M A T . 2 . 8 .

*And he sent them to Bethlehem, and said,
Goe and search diligently for the young
childe, and when you have found him,
bring me word againe, that I may come
and worship him also.*



His Chapter beginneth with the blest news
of a new borne Saviour proclaimed to the
wise men of the East, by a celestall
tongue; and surely this clear Revelation
of the Messias to them, is no small conso-
lation to us. Christ borne and not known, would have
been as a Book clasped, Fountain sealed, and Treasure
hid, no comfort in, nor profit by him? Or had this
light (though came into the world) only shined in Fury,
we must still have sat in darknesse, and the shadow of
death. But behold (the Evangelist would have us
dote, and well we may) behold with joy and wonder, a

*Magnifica et
li lingua. Aug. de
Temp. Serm. 30.*

Ver. 1.

Apparuit stella
non volens, sed
iustus; non cali-
nuus, sed Divini-
tatis impulsus;
non lege iudicrum
sed novitate fig-
norum. Ch ysol.
Scrim. 156.

Ver. 2.

Star appeareth to the wise men in a far Countrey, and this no ordinary, but extraordinary light; not by Natures course, but Divine appointment, made onely for this end, to be the morning Star to this sunne of Righteousnesse. This star prooveth a Load Star, seeing they follow it, following they come to Ierusalem, and coming enquire for this Royall Babe. *V. e corpori nostro;* Oh our Juggishnesse! one Star is obserued and followed by the ~~more~~ ~~multe~~, instead of following, endeavour to extinguish those many Starres, with which the Heaven of our Church is bespangled. But how could they be assur'd this Starre was Christ? and by its appearing conclude his comming? Doubtlesse as they had a Starre without, so they had a light within, the Spiritus Revolutione accompanied the Starres apparition, upon which they are resolved on their journey, and emboldned in the enquiry, saying, *Where is he that is born King of the Jewes?*

Psal. 116.10.

They askt not whether, but where he was born, not doubting of the thing, though ignorant of the place; and, which argueth the strength of their Faith, and boldnesse of their Spirits, they enquire of him as a King of the Jewes, and publish their intent to Worship him. Here was Faith of the right stamp, not suppreſſed in their holomes, but expressed to the world: *I believed therefore I spake,* saith David, and these wise men, not onely belieue with their hearts, but confess with their mouthes Christ Jesus the Lord.

Ver. 3.

This ſtrange newes of their comming, and ſtranger errand is brought to Herods eares, and ſpeedily flyeth through the whole City, whereat both he, and all Ierusalem is troubled. Herod for ſear of loſing his Kingdome, Ierusalem for ſcar of new com- motions;

movions; he, lest he should be dispossessed of his throne, they, lest they should be disquieted in their peace. But why? (O Herod) doe those timerous thoughts perplex thee? It is true, a King of the Jewes is here; but such an one whose Kingdome is not of this world, one that here was to have no other Crowne then of Thunders, nor Scepter but a Reed, nor Throne then a Crofse. One that is come, Non reges destituerunt, sed constituerunt, non to depose, but establish Kings in their lawfull rights, whose commands excite not Rebellion, but require Allegiance; one whose intent is to purchase an Heavely, not take away Earthly Kingdome. And indeed his false apprehension concerning Christ, was the true cause of his perturbation. The greatest enemies have for the most part arose from causeless fears, and groundlesse jealousies, and misbounches have still been guilty of both wronge and persecutions. But although Herod were troubled (as Tyreus is never suffisid), and Gules jealous, yet why Jerusalem who had more reason to rejoice at the opportune approach of her Redemer. Alas they had already began war wth their changes, and over towred with troubles, no resoldie. If now being somewhat failed in a condition quietly guid, the newes of a better, probably troublous, prove admetane. Thus He who was the Angels song, the Magies joy, and Israels consolation, became the Herods scace, and Jerusalems terror.

Yet Herod determineth to use *Within* his anger, he suppresseth his rable, dissembleth his intention, and according to Lysanders maxime, covereth his *Eyes*, with a *double* *skew*. He conuenereth an Assembly of the Chief Prelats, and leaders of the people, acknowledgeth a Christ the Lord anointed, and religiously demandeth of them the place of his *bodie*: Being informed by them

Joh. 18. 36.

Granat. in loc.

Non cripit mor-
talia qui regna
dat celestia.

Chemnit. ibid.

Ubi Leonina
pellis non sufficiat
assuenda est Vul-
pina. Lysand.

Ver. 4.

Ver. 5, 6.

Ver. 7.

where this *Sun* should arise, with the same shew of Devotion he enquirith of the *wife men*, when the *Star* appeared, and without any more adoe, dispatcheth them away about *search of the person*; so it followeth in the *Text*, *And be sent, &c.*

The summe of the verse is *Herod's politique compliance with the wife men*; and his crafty endeavour by their means to get Christ into his owne hands. Wherein we have considerable these Generalls:

1. *His ready Mission*, *And he sent them to Bethlehem*.
2. *His subtle Commission*, *Saying, Goe search diligently for the young childe, and when you haue found him, bring me word againe*.
3. *His ample Promission*, *That I may (which is as much as, then I will) come and worship him also*.

These are the plain parts of that Sactedire *sage*, with which God hath sent me to you this day, into which I haue laboured by Divine light to sekerb diligently, what profitable lessons are contained in each, I am come by Divine assistance to bring you word; through each of these, I shall goe with speed and platenesse, hearely desiring that the end of our coming hither this day to morbis God, may be glory to him, and profit to our selves. Beginning with,

I. Gen. *His ready Mission, and he sent them to Bethlehem.*

In which part we haue three circumstances observable;

Ques., whither *to Bethlehem*. *Quicq;* who? *Herod*. *Quos*, them.

1. *The Magi, seeking Christ come to Jerusalem*; but they are sent to *Bethlehem*: *Where (might they well imagine) was it more likely to finde the Jewes King, then in the Royall City?* But alazhere is great deare in Probabilities,

babilitie, especially when we meddle with Divine matters. God usually goeth a way by himselfe, neither are his thoughts as our thoughts. Jerusalem was to be the place of Christ's death, Bethlehem of his birth, that of his Passion, this of his Incarnation, that of his Setting, this of his Rising, He sent them to Bethlehem.

The Ubi then where Herod sent them was right, there surely and only was this new-born King to be found. Bethlehem was the town of David, & this King was the Son of David. Bethlehem by interpretation is 'the house of Bread, & Christ is the Bread of Life. At Bethlehem was heard the Psal. 133. 6. first newes of the Temple, and he is the Lord of the Temple. Finally, Bethlehem was novissima oppidorum, the least of towres, and the Messiah was, novissimus viorum, the lowest of men, what could better fit his humble state, then so meane a place. & & cum deo non aliud habet.

Luk. 2. 11;

Mich. 5. 2.

Isa. 53. 3.

Vulg.

And truly to Bethlehem we must still be sent, if we intend to finde Christ: as he made choice of a little Village to be born at, so of lowly spirits to dwell in; as he came forth of a poor City, so he resideth usually among the poorer sort. Seek not then for Christ among the great, but little ones of the world, look not for him on the Mountaines, but the Vallyes. In this sorry despised Village is the Messiah born.

2. He sent them. It would not here be omitted that He, though a wicked person, directs the wise men to Christ: Bad men may instruct others in good. How often have you seen a leaden Cisterne convey pleasant water, an iron key open a golden Treasury, and choice fruit served up in a wooden platter? God sometimes maketh use of a Baalun to point at the Star, of a Raven to carry Elijah his food, and here of an Herod to send the wise men to Bethlehem.

Ubi nunc

B 3

Despise

Despise not then the Honey combe, because found in a Lyons carkeſe, refuſal of the curious picture, because drawn by a crooked Painter; conſume not wholſome di-rections, though given by a foul mouth. We like not the Sun the worse when it breaketh through a dark cloud, nor Gold the leſſe, though ſent in a leatherne purſe, nor a friends letter the worſe, because brought by a dirty Carrier, though the man be an Herod, yet if he ſend thee to Chriſt, follow his aduice.

*En rex Impiuus
pius magorum
studio licet aliud
agit bellum
inervit, ut locum
illuminati regis
indiceret.*

*Muſe. { in loc.
Gnilia; { in loc.
Muſe. ibid.*

Greg.

But that which is especially conſiderable is the ſervice-abilityneſs of Herod, to the Magies deſigne, he reſolueþ their doubt, acquainteth them with the place, inſtructeth them in the way, and incouerageþ them to the journey, ſo much Beza conceiveth included in the word πιλας, blandiſter conuincraſſe, that in a friendly manner he furthered their progreſſe, directed them to Bethlehem, and by this meaſs helped them in their pious endeauours. Ita etiam impioſi ſui conatibus prodeſſe bonis coguntur; Thus are the wicked though againſt their wiſs, aſſistant to the godly. There are two things which ungodly men are forced to ſerve, Gods Sacred Decrees, the Saints godly purpoſes. Dei conſtituta humana falta etiam tunc congruē ſerviunt, cum reſiſtante. Gods counſells are then effecting, when moſt oppoſed, and though his enemies meane not ſo, they are ſtill accompliſhing his worke. And as Gods ends are alwaies fulfilled, ſo good mens wiſes are oftentimes furthered by the wicked, and whilſt intentionall they drive on their owne deſignes, accidentally they are aſſistant to the Saints enterprizes. Those Carpenters in Noahs time aimed only at their owne gaige, yet they bulde that Ark which ſaved his life. Labans intentions in allouing Jacob the ſpeckled ſheep, were not cardially good, and yet by that meaneſ Jacobs labours are proſpered, and his ſtore increased.

creased. Little thought Pharaobs daughter of rescuing the children of Israel from her Fathers yoak, and behold she chersheth that childe, who proved their deliverer. Pharaoh himselfe let the Israelites goe out of no good meaning, witnesse the speedy pursuit, and yet thereby a passage is opened for fulfilling both Gods promises of, and their desires after the Land of Canaan.

Oh let us behold with joy and view with wonder the over-ruling wisdom of the Almighty, which maketh his and his servants adversaries, instrumentall both of his glory and their good. When a mans wayes please the Lord he maketh his enemies, not onely to be at peace with, but subservient to him; and as Christ caused the Fishe (though unwillingly) to bring him money in its mouth for paying tribute; so God maketh the wicked (though unwillingly) contribute assistance to his people in their holy undertakings. So did Herod in the Text, his aime in sending the wise men to Bethlehem, was to compasse his owne mischievous designe, of killing, and yet by sending them he furthered their religious desire of finding and Worshipping Christ.

3. He sent them, I might here take notice of the impiety of Herod, in that he sent others, but went not himselfe; he sheweth them the ready way to Christ, but sets not a foot forward himselfe. Thus they may lead others to Heaven, who yet neglect it themselves. The Whetstone that sharpeneth the knife remaineth blunt it selfe, the Bell calleth others to heare, and yet is deaf it selfe, the Signe sheweth the passenger an Inne for harbor, whilst it selfe is weather-beaten, the Nightingale that is restlesse her selfe, sings another into a sweet sleep, finally, the Statue points a traveller his way, but stirreth not it selfe, and many who care not for Christ themselves, may be

instrumentall in bringing others to him. Some there are so vile that they will neither goe themselves, nor send others; such was our Saviours just complaint of the Pharisees, that they would neither enter into the Kingdome of Heaven themselves, nor suffer others. The most are so bad that they will not act themselves, though they are so good, as to permit, yea, excite others to the worke of finding Christ. But surely, non meretur Christum invire qui per alios querit, this sacred service cannot be performed by a proxie, nor shall he ever finde Christ, who onely sets others about it, as Herod in the Text, He sent them to Bethlehem.

But that which is especially observable in this particular of his sending them to Christ, is, how Herods policy failed him. Subtilty would have taught him not at all to have sent them, but others, why did he not employ his owne Courtiers, rather then trust strangers? why did he not rather prevent their journey, then hazard his owa disappointment? or, if his detaining them might have raised a suspicion, yet since the matter so neerly concerned him, and the journey was so small, why did he not goe himselfe with them? or if not so, why did he not, together with them, send messengers of his owne, of whose fidelity to his designe, he might have assured confidence? Nothing had been more easie and plausible then *sub officiis pretextu*, in a way of Complement, under pretence of Courtesie, to have sent some assassines with them, who might have dispatched the childe immediarely; Some say the reoson of all this was to avoid suspicion. But doubtlesse herein the wisdome of God was remarkable, who so far bludnes him, *ne consilium quod ante pedes erat, arriperet*, that he did not lay hold on so obvious and probable a way of accomplishing his designe. *Divino nraen actu*

Mat. 23. 23.

Never. in loc.

Par. in loc.

Par. ibid.

Coja. in loc.

ut Herodes confideret in simplicitate Magorum, Gods prudence so ordered it, that Herod should confide in the wise mens returne, and so deceive himselfe. Had either Herod or any of his instruments accompanied them, either they must not have found the childe, or these must have found him also; that had been inconvenient for them, this had been dangerous for Christ. Divine prudence provideth against both, by infatuating Herod in his plot, in which, whilst he carryed it on with various policy, he discovered a sorish simplicity. Such a fool is the craftiest Politician, when God will defeat him. The loc.
 Germanes have a proverb, When God intends to destroy any man, he first closeth up his eyes, agreeing with that of the Poet, Quos Jupiter vult perdere dementat; So he did by Herod, he doth oft-times by the wicked, shut their eyes that they shall not see the things which make for their greatest advantage.

The verity of this doctrine be pleased to observe in a double parallel, the one eminent in Sacred, the other in Prophane history. Let the one be FeZabell, a woman of no lesse politick a brain then haughty spirit, and yet in that passage concerning Eliab, she at once discovered both abundance of fury, and defect of subtily. How deep her malice was, let the message speak, wherein she threatneth the Prophet with losse of life, and that with a curse upon her selfe, if her intent were not performed; how shallow her wit was, let the sending of a Messenger and her delay of execution speak. What policy more plaine and common then to strike before we speake, and seize on an Enemy unawares? Whereas she (befooled no doubt by God) warned him both of the thing and time, whereby he had opportunity, and found meanes of escape. Let Andronicus be the other, who though he caused the Royall

Non omela ma.
litiose per misericordia
Deus diabolo.
Na. Cem. in

Reg. 19, 23.

Blood to be let forth of the veynes of many, to get and preserve the Kingdome, yet suffered it to run in Isaactus his body, who at length dispossesed him of his usurped Empire. Thus the most expert gamesters doe sometimes oversee, and the most cunning Politicians are oft confounded by God in their own devices.

Job 5. 13.

Exod. 19. 11.

1 Cor. 1. 25.

2. Gen.

See then the truth of Eliphaz his assertion concerning God, *He taketh the wise in their craft, and the counsell of the froward is carried headlong;* so that what Job affirmed concerning the *Egyptians* insolent carriage towards the *Israelites*, may be applyed to the fraudulent practices of the wicked against the *Church*, *In the thing wherein they dealt proudly, and those deal wisely, God is above them.* Let not then any divellish Achitophels flatter themselves in their dark designes, close contrivances, as if there were no power to crosse their projects, or wisdome to defeat their counsells. While they conspire on Earth, God laugheth in Heaven; while they sooth up themselves in their subtleties, God mocketh at their simplicity. *The foolishnesse of God (saith St. Paul) is wiser then men, and the wisdome of men is foolishnesse with God;* nay, when they thinke all the crannies are stopped, a wide door is left open for Gods providence to evacuate their policies. We have a common proverb, *When men thinke to doe for the best, it commonly falls out to be the worst:* it may fitly be applyed to crafty Machiavelians, when they suppose that they have done the w^est, they prove themselves starke fools, so was it with Herod in sending these *Magi*, (without associates) to Bethlehem. And so I passe from his ready Mission to His crafty Commission, Goe and search, &c.

In this part of the Text, two things offer themselves to our consideration. *De quo, and quid.*

The person to whom these Magi are directed.

The errand about which they are sent.

Whom the Commission concerneth, the young childe.

What it requireth, Goe search diligently, and bring me
word againe.

1. The person they are sent to enquire after is the young childe. And if you please a while let us leave hunting the Foxe, and view the lineaments of this childe. A young childe indeed he is called by Herod, but such a childe as never any was before him, nor will be after him, like to him; Consult the Prophet Isay, and you shall finde a glorious description of this childe, such a childe as is a Son, Maryes childe, but Gods Sonne; such a childe who is a Father and that of eternity: a childe, but of no meane ranke, no lesse then a Prince of peace: a childe indeed in yeares, not in understanding, for he is a Counsellour; in summe, a feeble childe, and yet a mighty God, well may he be called Wonderfull.

Isa 9.6.

O let us admire with thankfulness the gracious condescension of our Redeemer, who being so high, vouchsafed to stoop so low, qui fecit nos, quantillus factus pro nobis? he that made us, how little is he made for us? Majesty is cloathed in vilenesse, Power appeareth in weakness, the founder of Heaven is rocked in a cradle, and he that swayeth the world, is swathed in clouts. Was there ever humility like this? that $\mu\gamma\alpha\sigma$ $\delta\epsilon\Omega$ should become $\mu\gamma\epsilon\gamma\tau\beta\epsilon\Omega$, the great God, a little childe, the ancient of dayes, a tender infant, he who is immensè magnus, so great, as that he fils Heaven and Earth, to be palmaris, a child of a spon long. Finally, that he who is regens sydera, should become $\iota\gamma\gamma\epsilon\sigma\omega\beta\epsilon\Omega$, the governour of the stars to be nourished by a dug. O the depth of this abasement! the height of this lowlinesse! Behold and wonder.

C. 150
Theop. in loc.
Cvll. 5

But to return to *Herod*. It is a note not unworthy our observation, that whereas the *Magi* call him a *King*, *Herod* onely stileth him a *childe*, & δὲ γὰς τὸ ὄνομα ἀρέσται, he could not bear the thing, nor brook the title.

— *Nec Casar ferre priorem, Pompeius ve parem,* —
Royalty cannot endure a partner, no more then Love a corrivall. No doubt in his heart he conceived him a *King*, else why so perplexed at the newes of his birth? why so jealous of the losse of his *Crown*? had he fancied the wise mens words as fables, either that no *childe* was born, or if born, not a *King*, he would never have harboured so ill a ghest as feare in his breast. But see, though he know, he will not acknowledge; though he strongly imagine, he will not expresse his thoughts, nor give him the title of a *King*, as fearing, no doubt, lest by this meanes he should obscure his own Honour. And truly I am afraid, we are too many of us of *Herods temper*, in this regard, backward to acknowledge the dignities, and publish the excellencies of others. There are two things we are loath to confess, our own *Infirmities*, other's *eminencies*, our defects and their worth. The truth is, our proud natures thinke that others beames darken our lights, their excellencies staineth our beauty, and their vertue clippeleth our splendour; hence it is, *Peacock-like*, we spread our own gay feathers, *Pbarisee like*, we boast of our own perfections, but as for the dignities of others, we either speak of them with an undervaluing *diminution*, or bury them in a neglectfull silence. Oh beware of inordinate selfe-love, which maketh us speak too higly of our selves, and exorbitant pride, which maketh us speak too mealy of others, as *Herod* here did of *Christ*, affording him no other appellation then this of a young *childe*.

2. The charge he giveth them about this child is double,
Sedulous Inquisition, Goe and search diligently.

Speedy Information, and bring me word again.

1. Goe and search diligently, the originall words want 'Eξετάζω.
not a singulare emphasis, the verbe signifieth such a search
as is used, Examibus & questionibus, by putting inter-
rogatories, asking questions ; the adverbem notes accur-
acy in the search, going to the utmost of a thing; it is as if he ^{ανεκδοσις ομηρικη}
had said, Let there be no delay in your journey, nor default
^{το εις ακεν}
in your inquiry, leave no stone unrolled, may unassayed,
^{βαθυτελευτη}
meanes unattempted to finde out the young childe. How
Leigh. Crit.
Zealous Herod seemeth in a good worke; how industrious
would he have the Magi in the search, whereas his end in
all this was desperately wicked ! Thus may hypocrites
be very earnest in promoting, and performing good
actions for bad ends ; and selfe-respects : Who more
vehement then Iehu in execution of justice on Baals
Idols, Ababs posterity ? but his aime was onely to es-
tablish himselfe in the Kingdome. Who more forward
then Absalom to brare causes, doe the people right ? but
his intention was thereby to thrust his Father from his
throne : Finally, who more Zealous then the Pharisees in
good duties : but their end was onely to be seen of
men.

Oh remember, non actibus sed finibus pensantur officia,
Our actions are measured by our intentions ; it is not quid
agas, but quid queras, our doing, but aime in doing, that
is regarded. If the Eye be single, the whole body is full of
light, saith our Saviour, the Father moralizeth it aptly
to this purpose, Oculum debemus accipere ipsam intentionem
omni qui reddit agimus quicquid facimus, By the Eye we
are to understand the intention, according to which, our
performances are either rejected or accepted.

Mat. 6. 22.

Aug. de Serm.
Dom. in Mons.

Before I leave this Branch, I cannot omit the signification of the preposition, *ne*, it is not interrogate *puerum*, but *de puerō*, seek the childe, but concerning the childe, that they should throughly inquire all circumstance about the childe, of what Parents, in what Family, after what manner, the reason whereof is rendred by one to be this, *Ut uno Christo comprehenso reliqua multitudini parceret*, that he might surprize him and spare the rest. Rather then his perplexed minde should not be satisfied, all the children of the Messias age must be sacrificed to his malice. But yet so bloudy a designe could not but startle his conscience, *Est impiis mortuis quidam conscientia*, Even wicked men have sometimes secret bittings, this sacred Monitor will speak in bad mens eares, though against their wills; a tender conscience scrupleth at the least sinne, and obdurate mindes have some kinde of remorse at great sinnes. It is true, they lull their consciences asleep, at last, as being resolved to goe through with their designes in despite of Law, Conscience, yea God himself. Thus Herod, when disappointed of his plot, maliciously murdered all the innocents in Bethlehem; but such mischievous attempts are seldom brought forth without some throws of conscience, and pangs of terror, these it is likely this bloody Monster felt, which made him desire so particular a search, that sparing the rest, he might single out Christ, as the prime object of his envy.

2. And bring me word againe, the word here used is applyed to Ambassadors returning back with their messe. About this imployment Herod pretended to send these Magi, with a command to return with an account of their journey, and it is observable that he saith not bring word onely, but bring me word, he would not have

Mus. in loc.

Ibid.

Remouente mi-
bi.

have them divulge it among the people, but first come and acquaint him with the newes; for this reason doubtlesse, that the childe might be slain before it should be certainly knowne that he was borne. And now before I close up this part of the Text, I cannot but present you with a double observation.

1. See how exquisitely Herod layeth his plot, he desirereth them to enquire of the childe throughly, and then to informe him privately; which desire of his, had it been fulfilled by them, his enterprize had in a short time been accomplished without any hinderance; by their diligent search, mistake would have been avoided, in regard of the childe, by bringing word first to him, all opposition would have been prevented, in regard of the people. How fitly may that terme be applyed to him, which Christ gave another of that name, *Goe tell that Foxe.* Luk.13.31. Thus witty and cunning are wicked men to doe mischiefe, hence it is, their plots are called *Devices*, a word in the Job 5.12. originally very significant, noting not onely cogitation, but excogitation, naturall but artificiall thoughts, its elsewhere used to expresse the skill and curiositie of water-workes, so some translate it *pooles artificially made*, and the exquisite embroideryes of the Priests girdle, so that it signifieth the very spirits and quintessence of sinfull wit, drawn out for the devising of evill: and as their plots are called devices, so themselves are stiled crafty, being the seed of the Serpent, the most subtil of all the beasts of the field; for this reason they are resembled to fowlers, who use both secrecy and subtiley in catching the birds, and oft-times the snare is so closely laid, that there is no escape, but by breaking through. It is the expression of Jeremias enemies, *Come let us devise devices against Jeremiah*, a significant expression, noting more then ordinary skill in the

Cant.7.4:
Ainsw.
Exod.18.8,

Psal.124.6.

Jer.18.18.

the black art, as to worke a worke intimateth exceeding industry, so to devise a device, surpassing subtilitie; the venomous Spider spins not a finer shred out of her bowels, then malicious men doe out of their Braines. But oh let such remember, that to be wise in doing evill, is the worst wisdome, it is better to be a meer fool then so wise; every sinfull act, the more skill there is in it, the more sinne; and wit, which sets off other things, maketh sinne the more ugly.

Vide Christoff.
in loc.

2. See how dangerously the wise men were ensnared, how cunningly Herod had almost drawn them into his designe, so that in all probability, had not a gracious warning by a dream diverted them, these friends of Christ had betrayed him into his enemies hands. Observe what a piece of service the wise men were to have done for Herod, they should have been his spies, in searching out, and his informers in bringing word; they should have taken a great deale of paines in going, seeking, returning, and thereby (though ignorantly) have furthered Herods bloody intent, and hazarded the childe's life.

Thus are the good sometimes abused by the crafty, and pious men apt to be ensnared by specious pretences, into desperately wicked designes. Credulity is the fault of honest hearts, because they are single themselves, they look to find all so too; nay, the best men are soonest deceived, being apt to think all gold that glistereth. It is not seldom seen that over-much charity betrayeth well-meaning men into a good opinion of others, and so by being too charitable to others, foolishly ensnare themselves. Though charity be not with Bartimaeus starke blind, yet many times with Leah she is bleare-eyed, St. Paul saith of her She beareth all things, believeth all things, hopeth all things, and in this she sometimes erreth on the right

¹ Cor. 13.7.

right hand, believing and hoping too much of them, who indeed deserve little credit. These wise men might very well have suspected Herod in the secrecy of his dealing, in his negligence to goe himselfe, in the mean title he gave the *Messiah*, but their charity too much eclipsed their wisdome, and so not misdoubting his intentions, they purpose to fulfill his charge. Nor was this like to have been their unhappy fate alone, it is too often seen, that through too much familiarity with, credulity of, charity towards dissembling Hypocrites, persons really well affected, are not onely brought into an high canchise of their persons, but partnership in their designes. We need not goe farre for instances, the sad experience of these times may produce many, and those not onely simple but knowing, whom the faire words of Herodians, and their own facile belief hath involved in mischievous undertakings.

1. To end this, Censure not, as all to be heretical, who may be seduced to erroneous opinions, so neither all as rebellious, who may be accessory to traitorous practices. Hast thou been preserved from the enchantments of seditious *Korabs* & *blasphemous* God; but be not too uncharitable towards those that have been deluded; some of them may possibly (with these in the Text) be both good and wise men. Nothing more easie then for those who can make Religion, Duties and Lawes, the covers of oppression and rebellion, to deceive, and that the best of men, and therefore while we abhorre those, let us pity these, whom notwithstanding their weakness hath betrayed; not badnesse of intention, but want of consideration hath made contributory to, and assistant in violent and vinent designes.

2. Learne we all that admonition of our Saviour, to be

Mat 10.16.

wise as Serpents, and innocent as Doves. Let us earnestly beg of God, that *Wisdom from above*, whereby we may discerne of things that differ. Let us not be so simple as to believe every word, and let us walke circumspectly, that we be not entangled with specious wickednesse, and so much the rather let us feare and beware, considering how godly men have been caught in such snarles. Prophane story tells us of *Theodorus*, a godly and learned Bishop, whom *Andranicus* a wicked usurper won by false shewes to be of his party, and the *Text* of wise men, who receive a Commission from Herod, and (had not God prevented it) would have executed it, to the ruine of Christ eventually, though not intentionallly, and all because of their *inconsideration*, and his faire promise, which leads even *good men* into sinnes. *His ample promission, That I may come and Worship him also.*

3 Gen.

In which part of the *Text*, we have two considerations: (1) according to *herod*, (2) according to *the Magi*.

1. A coulde insinuation of the wise mens Piety.

2. A plain demonstration of Herods Hypocrisie.

1. The kind of the Argument here used by Herod, is very observable. How doth he *use* the *Magi* to a returne, not by promise of ample rewards upon the faithfull discharge of their Commission; nor by threatnes of punishment upon their neglect; either of them might have begot a strong suspition of the plot, but *mentio pietatem*, *raptae Magorum benevolentiam*, promising imitation of their wortnes, he ministred upon their affection, this being that which would more rejoyce them, then any gifts, to sed Herod with them a *Worshiper of Christ*. It is indeed, next to Gods glory, and his own felicity the singular desire of a pious soule, that he may draw others to Christ.

Guiliand. in loc.

Sinne

Sinne is infectious, and Grace is communicative, wicked men would have others as bad, the Saints others as good as themselves; Paul wished that all were like him in his Piety, though not in his sufferings: the Pharisees compassed Sea and Land to make a Proselyte, the wise men would willingly goe to Bethlehem, and returne to Jerusalem to make Herod a Christian. The Saints account it their Honour, know it their Duty to gaine soules, and therefore cause the light of their good workes to shine before others, that their fets may be directed into the way of peace.

2. But to let this goe, that which in this kind of argument chiefly presents it selfe to us, is not the wise mens Piety, but Herods Hypocrisie. That I may come and worship him, who could have said better? what could the wise men desire more? words smooth as Oyle, sweet as Butter, if you please we will enlarge them in this paraphrase; Welcome you devout strangers, whom piety towards Christ hath brought from a farre Countrey to my Territories, your Devotion is worthy not anely of commendation, but imitation; acceptance, but resemblance; and as for my selfe, I am resolved to tread in your steps, and write after your Copy, onely I would not be mistaken in my Homage, and Worship I know not whom. In what place to finde the childe I have been instructed by my Learned Counsell, it is Bothlehem; which of the children in Bethlehem is he, let it be your care to know, throughly informe your selves, and then acquaint me, and I shall readily follow your pattern, and though my selfe a King, become with you a fellow subject to this childe. These were his words, but what was his aime? cast your eyes on the thirteenth verse, and you shall finde the Angel declaring it to Joseph, Herod will seek the young childe to destroy him, Ver. 13.

Chrys.

*Nascenti mortem, scelus pio, nudo gladium, soli milites,
vagientis necem preparat,* He intends death to this new-borne Infant, and prepareth a Sword for this Innocent childe: The words which came from his mouth, never entred into his heart; yea, while Butter is in the one, Gall is in the other. *Cogitabas Jesulum non colere, sed tollere, non adorare, sed necare,* his purpose was not as a Saint, to worship him, but like a wolve to worry him, *Devotionem premittebat, gladium acuebat;* whilst he promiseb deyotion, he purposeth destruction; *Pretendit culsum, preparat cultrum,* he pretends Homage, and yet prepareth a Knife, his aime being not servire, but savire, service, but slaughter. *Dissimilng Herod, hew grosse was thy Lie, odious thy Hypocrise,* and diuellish thy deceit? *Thou sayest thou wilt come, thou meanest to send;* thou sayest thou wilt Worship, thou meanest to Murder; thy pretence is adoring, thy thought abhorring; thy promise is to give him honour, thy purpose is to take away his life; thy pretext amity, thy designe cruelty; thy expression religious, thy intention impious; thy profession to feare him as a King, thy resolution to execute him as a Traitor. Thy device was incomparably foule, thy presence speciously faire, thy deceit must needs be unmeasurably great, in saying, Bring me word that I may come and worship him also.

To draw it forth in a three-fold observation:

Guill. in loc.

Chrys.

1. In generall, observe how seldom Hypocrites tongues and hearts goe together, *Aliud corde regit, aliud ore simulat,* saith one upon the Text; Herod meaneth one thing, faineth another: so doe all Hypocrites, *Sapientia hujus mundi, cor machinationibus tegero, sensum verbi velare,* qua falsa, vera offendere, qua vera falsa demonstrare; It is esteemed by wicked men as a piece of policy to use Hypocrise, and ever to keep a distance between intima cordis.

cordis, and extima oris, their inward thoughts and outward speeches; so that whereas our Saviour saith, *One of the abundance of the heart, the mouth speaketh:* Hypocrites speak not out of, but contrary to the abundance of their hearts. It was the brand set upon Alexander the sixth, and the Duke of Valentia his Son, that the one never spake what he meant, and the other never did what he spake, so truly did they, &c all dissemblers do, deserve the Psalmists Epithetes, of lying flattering, and deceitfull lips. *Psal. 12. 3. 110.*

There are some indeed who tell us of *piae fraudes,* a godly disimulation, I like well the Christian, but not the *Sir.* name, and I wonder how any dare joyne them together, when the parties are not agreed. It was not Rebeccahs aime, though pious, to obtain the blessing for Jacob, nor Fehnes pretence, though zealous, to doe execution on Baals Priests, will excuse either of them in their lies, and make the meanes they used for accomplishing their designes to be lawfull; and surely if officious lyes be not warrantable, pernicious must be abominable, such as Hypocrites usually are, and Herods was.

Indeed we must distinguish between concealing truth, & speaking falsehood, it is one thing *cum silendo absconditur verum,* to keep in a truth, another, *cum loquendo, promittitur falsum,* to belch out a lye. I am not bound to say all I thinke, and yet I must thinke all I say; the tongue is but the hearts herald, and must proclaime the senders message; he that speaketh all he knowes is not wise, but he that speaketh what he doth not meane is not honest. I would not have my heart too near my mouth, lest I speak rashly, nor yet too farre from my tongue, lest I speak falsely. Indeed were there no God, to search the heart, he were a foole that would not dissemble; but seeing there is, he is a fool that will. Oh let us take heed of

Cant. 4.3.

Josh. 2.18.

Psal. 45.1.

Apoc. 14.5.

I Ia 53.9.

committing this folly with our lips, rather let them be like the Spouses in the Canticles, which are resembled to a scarlet thread, in allusion (say some) to the thread which Rabab hung out at the window, as a token of her fidelity in keeping promise with the spies, such let our words and promises be. It was good advice which Frederick gave the Senate, that simulation and disimulation should be left at the door when they entred into the Senat house; far be it from Religion to allow of either. Let good David be our president, whose minde was the Secretary, and tongue the pen, or if you will, the virgins that follow the lambe, who have no guile in their mounths, or rather the lambe it selfe, the young childe in the Text, of whom the Prophet saith, there was no deceit in his mouth, not Herod whose expressions are not onely besides, but contrary to his intentions.

2. More particularly observe, The matter of his promise is a courteous friendly visit, that I may come, where-as the intent of his minde is a cruell bloody act to destroy. Such is the usuall practice of wicked men, to veale their enmity with a shew of amity, to put goodly paint on a rotten post, to hide their sharp teeth with soft gums, and deadly poison in a gaudy box;

Pacis verba ferunt & cadibus omnia miscent.
 their pretences are a lasting peace, whilst their designe is bring Warre, like Absalom, whose name signifieth a Father of peace, and yet his endeavour was to be a fassor of Rebellion against his owne Father. Thus Joab takeing Abner aside, in dolo to talkke with him, pulls out dolorem a dagger to kill him, and maketh a kisse the preface to his stab of Amasa: thus Judas Dummulcer, mordet, by a courteous salute betrayeth his Master, And Nero kisses his Mother with his lips, when he intends

tends to wash his hands in her blood; so true is that of all Hypocritical friends, *Meliora verba lactis fel in corde, frus in factis*, whilst *boney* is in their mouth, *gall* is in their hearts, and *venome* in their hands. Indeed it is the policy of the wicked, though malice boyle in their hearts, to let no scumme run over their mouth, nay to have lips burning with affectionate expressions, and wicked hearts full of evious cogitations, *mens atra, lingua alba*, their tongues flame as the fire in charitable words, whilst their mindes are blacke as the coale with mischievous plots: What a friendly proffer was that which *Saul* made to *David* of his Daughter, upon the slaughter of an 100 *Philistims*, and yet his aime and hope was by that means to have dispatched him, and instead of a *Marriage*, solemnized a *Funerall*. *Herod* in the Text was used to this dissembling art, he caused *Aristobulus* to be drowned, after a courteous invitation to a banquet: and *Nicanor* whom he received peaceably, to be slain secretly; indeed in all ages there have been, and will be ravenous wolves in sheeps cloathing, such as are *Neroes* within, and *Catoes* without, such as according to the morall note, on that of wearing *Linsay wolsey garments*, under expressions of civility, hide intentions of cruelty.

What counsell therefore can be more fit in this case, then that of our Saviour, Beware of men, a duty not more needfull then difficult, it being hard to discerne an enemy masked with friendship: A Dog that barketh may be prevented before he bites, the Serpent that hisseth before he stings, and the Fire that smoketh before it burneth, it is easie to avoid a known enemy, but difficult to discover a seeming friend. Learne therefore the advice of Solomon concerning such, When they speak faire, believe them not, for there are seven abominations in their heart; faire speech is oft-

*Malitiosi cogi-
tabat us ad con-
sequendum hoc
Matrimonium
David audaciter
se periculis expo-
neret & sic peri-
ret. Lyr.*

*Vestem ex lino
tardue contex-
unt, qui sub lo-
cutione innocen-
tie, inimici subli-
mitatem celant:
militia Bed.*

Mat. 10.17.

Prov. 16.25.

oft times a strumpet, and maketh belief as light as her self; but remember that as too much suspicion is a badge of feare, so over-much credulity is a signe of folly. Many there are whose words speak them viros, men, affable men, who in their thoughts harbour virus, deadly poyson; and believe it that basred is most venomous, which is covered with deceit, aperta malitia is hurtfull, but operata most dangerous; no malice so cutting as that which is smiling. *Pessimum inimicitiae genus* (saith Cassiodorus) it is the worst kinde of enmity to be an adversary in heart, and a friend in word, nothing so much to be abhorred, as *inimica amicicia*, this envious amity, and therefore when such say ave, thinke on *cave*, when their salute is *domine*, remember it is but *nomine*;

Fistula dulce canit, volucrem dum decipit anceps,
if the Fowler play sweetly, it is but to deceive the silly bird; the Panthers skin is fair, but his breath infects; & the friendship of Hypocrites is fatal. I shut up this with that short and fit prayer; *A Joabi eloquio, Thyestis convivio, Iscariotis Ave, Herodis redite, libera nos domine.* From Joabs conference, Thyestes his banquet, Iscariots salute, and Herods promises, good Lord deliver us.

3. Most especially observe, This worship which Herod here promiseth, was not onely a civill reverence, but a religious adoration: it cannot be imagined, Herod would have gone to worship another King of the Jewes, whilst himselfe sat upon the throne, unlesse as apprehending him more than a King. The worship which here he proffereth, is probably the same with that which the Magi practised, and that was no lesse then Divine. And herein was the height of his Hypocrisie, that while mischiefe was his errand, Religion is his messenger, and piety is made the mask of his cruelty. The act he intends is bloudy,

*no lesse then the babes life will cure his jealousie, and
bloudshed is a crying sinne, it was plotted against no o-
ther then a King, and that highly aggravateth the of-
fence; and that there might be nothing wanting to com-
pleas his wickednesse, Religion shall be the cover, and
under the shew of worshipping, he resolveth to destroy
him.

As Spiders suck poysen out of the sweetest flowers, so
wicked men abuse the best things to the worst ends.

Salus populi, the publique good, then that, what more
fit to be indeavoured? and yet Caiaphas the high Priest,
made this a pretence for murdering the Prince of life, *Iustus Job.11.40.*
expedient that one should dye for the people.

Execution of justice on offenders, then this, what work
more acceptable to God and good men? yet under this
colour *Felicitas falsely accuseth and condemneth innocent* ^{1 King.21.13.}
Naboth to death.

Liberty of the people, a pleasing pretext, and then just
liberties, what more desirable? but under this vizard a
Family in Florence raised a mutiny against their lawfull
governour.

Charity towards the poor, then this, what more com-
mendable? and yet under this mask, *Judas hides his* ^{John.12.42.}
*covetous desire of that oyntment, which the woman pou-
red on Christ's feet.*

Piety towards God, then this, what more amiable? and
yet *Luther tells us of the Anabaptists in Germany,* that
abusing the name of God, and pretending the sincere Do-
ctrine of the Gospell, they *conspired* the overthrow of
Magistracy.

This last, is doubtlesse of all others the most odious,
and yet no lesse vsual then the rest, to make Religion a
pander to all vices. Consult either sacred or profane sto-
ries,

ties, and you shall finde *Pride* and *Ambition*, *Covetousnesse* and *Oppression*, *Malice* and *Revenge*, *Bloodshed* and *Murder*, *Conspiracy* and *Sedition*, have still shrouded themselves under a religious habit.

How oft hath *Ambition* caught hold of *Religion*, and made it a stirrup whereby to mount into the saddle of honour? *Absalon* hath a great minde to graspe the scepter, maketh himselfe strong by popular insinuations, assuring the people of *Justice*, if he were ruler; and finding it expedient to retire for a while from *Court*, that he might look better at a distance, he calls in a religious pretext to his aide, the performance of a vow at *Hebron*. *Anastasius* being suspected of *Heresie* by *Euphemius*, *Patriarch* of *Constantinople*, seemingly turneth *Catholic*, through which meanes he advanced himselfe; and afterward cast out the orthodoxe *Patriarch*; and it is a known story of the *Monke*, who being a fisher-mans Son, had a *Nes* still spread over his *Table*, in a pious remembrance of his meane originall, till at last hereby advancing to the highest dignity, he threw away his *Nes*, saying, *the fish was caught*; the morall is verified by too many, who onely spread the *Nes* of Religion, to catch the fish of Preferment.

And as *Ambition* hath advanced, so hath *Covetousnesse* advantaged it self by a seeming Religion; *Demetrius* the Silver-smith becomes *Zealous* for *Diana*; but it was to prevent the decay of his trade, and *Simon Magus*, though he seem very desirous of the gift of the *Holy Ghost*, by the imposition of hands, that rather then misse, he will give money for it, yet it was but that he might make money of it.

Nor hath *Covetousnesse* onely, but *Oppression*, march'd under the banner of *Religion*. *Jehu* maketh use of

of a Fast to feed her Husbands humor, of getting Na.<sup>Audit & religio
fissimi seculi
rationis discessi.</sup>
boths vineyard: the Pharisees under pretence of long
prayers, devoure widdowes houses: and Salvian tells us Salv.
of an oppressor, who scrupled the restitution of ill-gotten
goods, because of the obligation of an Oath. ^{Mark.12.40.}

Will you see Rebellion weare the livery of Religion?
observe Corab, Dathan and Abiram, muttururing against
Moses his dignity, under pretext of pleading for the peo.^{Numb.16.1.}
ples sanctity.

Will you see revenge in a religious habit? view Simeon
and Levi, who upon condition of Circumcision, offe.
red the Marriage of their sister to Hamor, when they
intended a bloody Sacrament, and a deceifull Marriage,
hiding their cruelty with policy, and their policy with
piety.

Finally, Will you see murder the extremity of ma.
lice, and bloudshed the height of oppression, washed ol.
ver with a Zealous paint? call to minde Jezebels taking
away Naboths life, under the shew of vindicating Gods
honour; Herod making John Baptists head pay for the
liberty of his tongue, with a pretence of keeping his Oath,^{Mark.6.16.}
and this Herod endeavouring through the fained pro.
mise of worship, to make this young childe a bloody sac.
crifice.

Thus hath this grave Matron been made profittarie to
all villany, as if she were a common strumper, this beauti.
full virgin been deflowered, and made to serve every
base designe; so true is that common saying, *In nomine
domini incipit omne malum.* What sin hath not been
masked with Religion? and what part of Religion hath
not been used as a cover for sinne? Let Jezebel Fast,
Herods Oath, Absaloms Vow, Simeon and Levies Sacra.
ment, the Pharisees Prayers, and Herods Worship here ab.
undantly testifie.

Math.4.5.

And truly no wonder they are such proficients in these black Arts, who have the Devil to be their teacher; Sathan best trading is by *Mesamorphoses*, and mutations, he once changed himselfe from an *Angel of light* to a Devil, and now many times he transformeth himselfe from a Devil to an *Angel of light*, it was the course he took with Christ, endeavouring to make him tempt and dis-honour God, under pretence of manifesting himselfe to be God, *If thou be the Son of God, cast thy selfe downe*, and no wonder if wicked men being of the Devil, both learne his skill, and fulfill his lusts.

Besides Hypocrites well know, that this is the sureft way to speed their designes, Goliab his sword lyeth wrapt up in an Ephod, no sword to that, no cruelty to an Hypocrite, whose sword lurketh in an holy Garment, and malice is cloathed with seeming devotion; indeed this is that which both renders them in accomplishing more successfull, and when fulfilled the more plausible. Sedition, Oppression, Murder, are so foul faced and ugly in themselves, that every one who seeth them, would cast a stone at the actors of them, and therefore they never appeare but in the borrowed shapes of Religion, and a seeming Zeal of Reformation.

But surely no Devil to the white Devil, and if it be possible for him to be worse then himselfe, it is when he cometh in Samuels mantle. And let all such complexion-makers who dash over, not withered faces, but deformed vises with false colours, know that Jezebels paint makereth her the more ugly: sinne the better it sheweth, the worse it is, and so much the more odious in Gods sight, by how much the more it is adorned. And however vain men may thinke by these presences to cozen the purblind world, yet they can never stop the mouth of conscience,

science, when God wakeneth it, nor blind the eyes of Heaven before whom all things are naked, and the day is coming when all these wizards shall be pulled off, this paine melt away at the fire of that great day, and all their villanies be laid open to the view of Men and Angels.

To winde up this discourse with this three-fold Conclusion:

1. Let not Religion be despised, because she is thus abased, nor all that profess it, contemned, because some have perverted it. It is a bad consequence, Many professors are Hypocrites, therefore I will be Prophane; I confess it is a sad stumbling-block in wicked mens way to Heaven, when they see men seemingly Religious, abominably vile, and under the pretence of Reformation, contemne all divine and humane Lawes; but oh remember it is not Religion, but the shew of it, which such men take up, since true Religion would learn them better lessons. Let this therefore be the conclusion thou makest from such premises, abhor to be pious onely in appearance, hate to make a shew without reality, let thy actions and thy profession accord, and (as Paulinus told Severus, when he sent for his picture, Erubesco pingere quod sum, non audio pingere quod non sum) be ashamed to appear what thou art not. It was an excellent reply of Livius Drusius to the Architect, who said he would build him an house free from all mens sights, nay rather, saith he, make it such as every man may see into it: Oh let us so order our words, according to our thoughts, our professions suitable to our intentions, and conversation answerable to our religion, that we need not care though all men see, as being sure that God seeth into our inmost thoughts.

Mus. in loc.

Ez. 3.4.2.
Ecclisia nomine
armamini &
contra eccliam
dimicau. Aug.

2. What Christ had found from Herod, but that God prevented it, persecution under the shew of adoration, let the Church expect from her adversaries, both on the right and left hand; It is the note of Musculus upon the Text, speaking of the wicked one, *Cupit nocere Ecclesia, simulat projectum Ecclesia, cupit extinguit gloriam Dei, & simulat studium gloriae, cupit è medio sublatum cultum dei, & simulat promotionem cultus.* The Devil and his instruments are so politique, that when they endeavour the ruine, they pretend the purging of the Church, and when abolition is aimed at, reformation is professed. Indeed as Pyrates hang out their colours whom they intend to surprize, so Hereticks and Schismaticks, when they would destroy, lay the greatest claime to Religion. The adversaries of Judah and Benjamin, say, *Come let us build the house of God with you,* when as their designe was to pull down. Celsus and Amstippon writing against the truth, set forth their treatise *cum titulo veritatis*, and Conradus Vorstius entituleth his book *De Deo*, which is full of Atheisme and Blasphemy against God. The Papists under the name of the Church, fight against the Church; the Brownists, whilst they gather Churches into a seemingly purer communion, spoyl the Church of its union, and scatter it with division. It is a sad complaint of Drago Hostiensis, how many are there that say they are of the house of Christ, and the Church, and yet are of Caiphas! *Quod Petrus negando, hoc illi faciens affirmando;* they dishonour Christ, by professing him, God is in their mouths, and the Devil in their hearts; under the name of Christs Spouse, they act the part of a filthy harlot, and Herod like, they pretend to advance Religion, that they may more closely and effectually destroy it.

3. What

3. What Herod promised, let us performe, what he said deceitfully, let us act really, Come and worship Christ. Oh let us have high thoughts of this little childe, accounting him a great God, and therefore to be honoured and adored by us. We reade of a childe an 100 yeares old, this childe is as old as Eternity, born in time, but begotten before all time. Oh let us all reverence in our thoughts, embrace with our affections, serve with our soules, and adore with our bodies this holy childe Jesus.

Let us worship him, not as Herod, but as *the wise men*, goe we with them to Bethlehem, the Temple where the bread of life is distributed, follow we the Star of Gods Word, and finding him let us fall downe before him. Let us offer with them the gold of charity, Frankincense of devotion, myrrhe of contrition, *In auro regem, in thure Hilarii, deum, in myrrha hominem confisentes*, Gold as to a King, Frankincense as to a God, Mirrhe as to God-Man. Let our care be *adorare corporibus, venerari officiis, honorare muneribus*, to honour him in our gifts, serve him in our worship, adore him with our bodies, glorifie him with all; so shall we demonstrate our selves, not Foxes but Sheep, not subtil Herodians, but wise men, not verball, but reall servants of Christ, every one of us saying from the bottom of our hearts, *To this childe of Mary, yet Son of God, little Babe, but great Jehovah, together with the Father and the Holy Ghost, be honour, glory, praise, service and obedience yeilded of us, and the whole Churc h stronghout all generations.* Amen. Aug.

F I N I S.